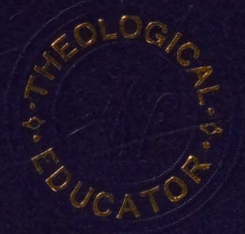
School of Theology at Claremont
1001 1401465



The Library

SCHOOL OF THEOLOGY AT CLAREMONT

WEST FOOTHILL AT COLLEGE AVENUE
CLAREMONT, CALIFORNIA

THE

THEOLOGICAL EDUCATOR.

REV. CHARLES HOLE'S

MANUAL OF THE BOOK OF COMMON PRAYER.

NEW YORK:
THOMAS WHITTAKER,
2 AND 3, BIBLE HOUSE.
1889.

THE

THEOLOGICAL EDUCATOR,

EDITED BY THE

REV. W. ROBERTSON NICOLL, M.A.

A Manual of Christian Evidences. By the Rev. C. A. Row, M.A., Prebendary of St. Paul's.

An Introduction to the Textual Criticism of the New Testament. By the Rev. Prof. B. B. Warfield, D.D.

A Hebrew Grammar. By the Rev. W. H. Lowe, M.A., Joint-Author of "A Commentary on the Psalms," etc., etc.; Hebrew Lecturer, Christ's College, Cambridge.

The Prayer-Book. By the Rev. Charles Hole, B.A., King's College, London.

Preaching. By the Rev. Canon S. Reynolds Hole, M.A.

A Manual of Church History. In Two Parts. By the Rev. A. C. Jennings, M.A., Author of "Ecclesia Anglicana," etc.

A Grammar of New Testament Greek. By the Rev. William Henry Simcox, M.A., late Fellow of Queen's College, Oxford, etc.

An Introduction to the Old Testament. By the Rev. C. H. H. Wright, D.D., late Bampton Lecturer, etc.

The Creeds. By the Rev. J. E. Yonge, M.A., late Fellow of King's College, Cambridge; and Assistant Master in Eton College.

An Introduction to the New Testament. By the Rev. Marcus Dods, D.D.

The Thirty-Nine Articles. By the Rev. H. C. G. Moule, M.A., Principal of Ridley Hall, Cambridge.

A Guide to Theological Literature. By the Rev. Marcus Dods, D.D., and the Editor.

BX
5145
H6
1889

A MANUAL

OF THE

BOOK OF COMMON PRAYER,

SHOWING ITS HISTORY AND CONTENTS.

For the use of those studying for Holy Orders, and others.

BY THE REV.

CHARLES HOLE, B.A.,

Lecturer in Ecclesiastical History at King's College, London, and Chaplain to Lord Sackville.

NEW YORK:
THOMAS WHITTAKER,
2 AND 3, BIBLE HOUSE.
1889.

Theological Library
SCHOOL OF THEOLOGY
AT CLAREMONT
California

PREFACE.

THOSE great expository and vindicatory works on the Book of Common Prayer which have maintained their reputation and authority to the present day, and are still the basis of much that is now written on the subject, began to be produced in the days of Elizabeth. Archbishop Whitgift, in his *Defence* against Thomas Cartwright, 1574, and Hooker, in his *Ecclesiastical Polity*, 1597, dealing with various points of the Church system then in dispute, necessarily touched upon the Prayer Book. Whitgift's observations upon it are very desultory and miscellaneous, requiring much search to get at them, and practically almost unavailable,—a result entirely due to the plan of his work, which followed the Puritan line of attack, not a very orderly one. Hooker, though far from exhaustive, is systematic, and his exposition of the Church's worship in his Fifth Book (chaps. xviii.—lxxviii) has attracted the attention of Churchmen in every generation since.

So commenced the work of Prayer Book exposition in the ante-Laudian conflicts, while the pillar of the

Church of England was still erect. The unpolemical treatises, aiming to commend her worship as a whole, and not those parts of it alone which had been specially assailed, began in post-Laudian times, amid the darkness of those disasters which Laud himself, with whatever good intentions, had done not a little to bring about. The earliest of this series was a small unpretending book of 1657,—*A Rationale upon the Book of Common Prayer*, by the learned Anthony Sparrow, who had then been ejected from the rectory of Hawkedon in Suffolk, became Bishop of Exeter in 1677, and died in 1685. The *Rationale*, which by its title challenged the men of the Commonwealth to deny that the devotions of the rejected Church were a reasonable service, was several times reprinted. The second edition was in 1661, when Convocation was engaged in the revision of the Prayer Book, and in 1722 it was edited in octavo. In 1839 it appeared again, under the care of the Rev. J. H. Newman.

To that same early period, and also to the Laudian school, belongs Hamon L'Estrange's *Alliance of Divine Offices*, a folio of 1659, exhibiting, as the title intimates, "All the Liturgies of the Church of England since the Reformation." Hamon L'Estrange was a layman of good family, an elder brother of the more famous writer Sir Roger, but his dates appear unknown. The *Alliance* was an expository work, like the *Rationale*, as well as a textuary one, and in its execution shows ability and

good style. In 1690 it came out much improved, and in 1846 was reprinted for the *Library of Anglo-Catholic Theology.*

In 1672 Thomas Comber, Rector of Stonegrave in Yorkshire, brought out the first instalment of his *Companion to the Temple.* The plan was completed at various intervals, and the result was two folio volumes under that title in 1701 and 1702. In 1841 a handsome edition in seven volumes, large octavo, issued from the Oxford University Press. Dr. Comber, who became Dean of Durham in 1691, died in 1699.

In 1708, when the Church of England in the friendly reign of Anne was occupying a commanding position, Dr. William Nicholls, Rector of Selsey in Sussex, but leading a literary life in Westminster, put forth a *Paraphrase on the Common Prayer*, 8vo, the merits of which were quickly recognised, and prepared the public for his principal work in 1710, *A Commentary on the Book of Common Prayer*, folio. Dr. Nicholls, an excellent scholar, author of numerous theological works, died in 1712, and was buried in the Church of St. Swithin. Dr. Stonehouse, in one of his letters to Stedman from Bristol in 1794, wrote thus warmly of the *Commentary* :—"I would have you recommend it to every family in your parish, as it will show them the use of the Common Prayer and Psalms as read in our churches, and be a standard book from father to son."

At various times between 1714 and 1719, in the reign of George I., while the Church found herself confronted by the ranks of Nonconformity now emboldened by the patronage of Parliament and the ruling powers, and while the Nonjurors, too, were proving a thorn in her side, Dr. Matthew Hole, Rector of Exeter College, Oxford (*ob.* 1730), issued his *Practical Discourses on the Liturgy*, which have been judged worthy of republication in modern times (4 vols. 8vo., 1837).

His contemporary, Charles Wheatley, Vicar of Brent and Furneaux Pelham, Herts (*ob.* 1742), brought out in 1720, in its largest and completed form, folio, his *Rational Illustration of the Book of Common Prayer*, "being the substance of everything Liturgical in Bishop Sparrow, Mr. L'Estrange, Dr. Comber, Dr. Nicholls, and all former ritualists, commentators, or others, upon the same subject; collected and reduced into one continued and regular method, and interspersed all along with new observations." It was reprinted at the Oxford University Press in 1839.

Coming to a much later period, we find the Rev. T. T. Biddulph of Bristol (*ob.* 1838), commencing in 1798 to interest his fellow-Churchmen in the rich devotional treasures they possessed in their Prayer Book. His *Practical Essays on the Liturgy* appeared in their fullest and final form (3 vols., 8vo) in 1810.

A few years later—in 1820—Dr. Richard Mant, a London rector, chaplain to the archbishop, and soon to be himself a bishop in Ireland, author of the well-known Commentary on the Bible with Mr. D'Oyly, brought out his *Book of Common Prayer with Notes Explanatory, Practical, and Historical, from approved writers of the Church of England*, a large 4to volume, citing at full length passages from Sparrow, L'Estrange, Comber, Nicholls, Matthew Hole, Wheatley, and many others.

In the times ushered in by the Reform of 1832 and the theological movement of 1833, when Churchmen were once more stimulated by a supreme anxiety both for the safety of their Church and the proper understanding of their Prayer Book, the older works began to be re-edited on the one hand, while, on the other, treatises of a new order were produced, handy in form, and calculated to excite an interest among church-going people. One of the earliest of these was *A Key to the Liturgy*, 1847, by the Rev. Robert Whytehead, of Ipswich, based upon the new liturgical and historical literature of the Reformation which the Parker Society was just then making accessible to every one. Mr. Whytehead's volume was warmly commended by his neighbour, Charles Bridges, the Vicar of Old Newton.

In 1855 appeared the Rev. Francis Procter's *History and Rationale of the Prayer Book*, a work of moderate size, accurate learning, and possessing a

new interest as well as utility in the illustrative material it drew from the ancient sources. The ninth edition in 1870 is a sign of its being still in constant request.

The larger and bulkier order of works had, however, by no means ceased in demand. In 1865 Dr. Blakeney, in his *Book of Common Prayer, its History and Interpretation,* expressed his desire "to interpret the Book of Common Prayer in the light of the Reformation."

Almost immediately afterwards, in 1866, there appeared *The Annotated Book of Common Prayer* (2 vols., imp. 8vo) under the editorship of the Rev. John Henry Blunt, assisted in the various departments of the work by other contributors. These two books present, from diametrically opposite standpoints, the views of ritual and doctrine which were about that time being keenly disputed in the Law Courts.

Nor is it to be overlooked how immensely the publication which has been going on of the Oriental Liturgies, both in the original Greek and in English versions, as well as of the various Latin service books of the mediæval English Church, has contributed to the understanding of that great historical monument, the *Book of Common Prayer.* Never before have there been such opportunities for gaining an insight into the special characteristics of the whole range of the English offices, and of estimating the important

principles by which they stand distinguished from the unreformed devotions of both the East and the West.

The treatise here presented to public notice differs from others of similar dimensions issued of late years from the press and intended for popular use, schools, and teachers. It aims more distinctively to assist those who are preparing for Holy Orders, and have to face the ordeal of examinations. In no other work of the same compass, we believe, have references been furnished in so much detail to encourage and satisfy the student's inquiries among works both old and new, great and small. Foremost among these are the great Dictionaries of Christian Biography and Antiquities that have been issued from Mr. Murray's press under the care of Dr. William Smith, Dr. Wace, and Archdeacon Cheetham.

The Examination Questions for practice, which form another special feature of the present work, call for a remark. Although most of them are original, many are borrowed or adapted from actual examinations. The bulk of them can be answered from the volume itself, or from the text of the Prayer Book; but some must be taken to other works, to which references are given, since it was impossible for a volume so confined as those of the *Theological Manual* series in size and price to deal with all the details into which the student's inquiries and the demands of examiners must needs branch out. It has been,

however, the great study of the author to occupy the space allowed to him with the most useful points, and to place these before his readers in a form which may conduce as much as possible to the success of their studies.

The Glossary, a useful department for miscellaneous explanatory matter, makes no pretension to exhaustiveness, nor even to fulness, in the number of its articles, which are, in fact, but a small selection, the author having deemed it best to occupy a large moiety of his available room in treating a few of them somewhat closely.

KING'S COLLEGE, LONDON,
June 30*th*, 1887.

CONTENTS.

PAGE

KEY TO THE REFERENCES xxiii

CHAPTER I.

PRIMITIVE CHRISTIAN PUBLIC WORSHIP.

§ 1. As mentioned in Holy Scripture 1
§ 2. Described by Pliny 2
§ 3. Described by St. Justin Martyr 3

CHAPTER II.

ANCIENT SERVICE BOOKS.

§ 4. Liturgies and Sacramentaries 9
§ 5. Greek Liturgies 10
§ 6. Latin Sacramentaries 14

CHAPTER III.

SERVICES DESCRIBED BY THE ANCIENTS.

§ 7. St. Cyril's Lectures 17
§ 8. St. Augustine's Writings 18
§ 9. Ancient Liturgy of Antioch 18

CHAPTER IV.

MEDIÆVAL SERVICE BOOKS.

§ 10. Missal, Breviary, Manual, Pontifical . . . 19
§ 11. The Breviary 20
§ 12. The Manual 21
§ 13. The Pontifical 21
§ 14. The Primer 22

CHAPTER V.

FOREIGN REFORMED SERVICE BOOKS.

PAGE
§ 15. Hermann's *Consultation* 23
§ 16. The Strasburg Liturgy 24

CHAPTER VI.

PRAYER-BOOK REFORM: SUMMARY VIEW.

§ 17. The Litany of 1544 25
§ 18. The Order of Communion, 1548 26
§ 19. The Book of Common Prayer, 1549 27
§ 20. The Ordination Service of 1550 27
§ 21. The Book of Common Prayer, 1552 27
§ 22. The Book of Common Prayer, 1559 28
§ 23. The Book of Common Prayer, 1604 29
§ 24. The Book of Common Prayer, 1662 29
§ 25. Attempted Revision in 1689 31

CHAPTER VII.

OBJECT AND REASON OF EACH REFORM.

§ 26. Of the Litany in 1544 33
§ 27. Of the Order of Communion, 1548 34
§ 28. Of the Prayer Book in 1549 34
§ 29. Of the Ordination Service, 1550 39
§ 30. Of the Prayer Book in 1552 39
§ 31. Of the Prayer Book in 1559 40
§ 32. Of the Prayer Book in 1604 41
§ 33. Of the Prayer Book in 1662 41
§ 34. Of the Attempted Revision in 1689 42

CHAPTER VIII.

PREFATORY MATTER OF THE PRAYER BOOK.

§ 35. The Preface, its History 44
§ 36. The Preface, etc.: Contents 45
§ 37. The Lectionary, its History 46
§ 38. The Lessons Proper for Sundays 48
§ 39. Lessons Proper for Holydays 49
§ 40. Proper Psalms 49

PAGE

§ 41. The Calendar Lessons 50
§ 42. The Saints' Days and Calendar Holydays . . 51
§ 43. History of the Calendar 53

CHAPTER IX.

MORNING AND EVENING PRAYER.

§ 44. Their History as a Whole 55
§ 45. The Ornaments Rubric 57
§ 46. The Sentences 58
§ 47. The Exhortation 58
§ 48. The Confession 59
§ 49. The Canticles 60
§ 50. Versicles 61
§ 51. The Second and Third Collects 63
§ 52. Collects 64
§ 53. The Prayers after the Third Collect . . . 65

CHAPTER X.

THE ABSOLUTIONS.

§ 54. Three Forms of Absolution compared . . . 68
§ 55. The Authority for Absolution 68
§ 56. The Office of Absolution, its Nature . . . 69
§ 57. The Effects of the Absolution 69
§ 58. The Office of Absolution, its Limits . . . 71

CHAPTER XI.

THE TE DEUM.

§ 59. Its History 73
§ 60. Its Structure 74
§ 61. Notes 74

CHAPTER XII.

THE LITANY.

§ 62. Origin of Litany Services 77
§ 63. History of the English Litany 78
§ 64. The English Litany compared with its predecessor . 82
§ 65. Its Structure 84
§ 66. Notes 86

CHAPTER XIII.

THE CREEDS.

PAGE

§ 67. The Grounds of their Reception 89
§ 68. Their General Titles 89
§ 69. The Apostles' Creed, its History 90
§ 70. The Apostles' Creed, its Structure 94
§ 71. The Apostles' Creed, Notes 95
§ 72. The Nicene Creed, its History 96
§ 73. The Nicene Creed, Notes 99
§ 74. The Athanasian Creed, its History . . . 101
§ 75. The Athanasian Creed, its Structure and Contents 106
§ 76. The Athanasian compared with other Creeds . . 107
§ 77. The Athanasian Creed, Notes 107
§ 78. The Athanasian Creed, Damnatory Clauses . . 108
§ 79. The Athanasian Creed, Heresies condemned by it . 109

CHAPTER XIV.

VARIOUS SHORT FORMS.

§ 80. The Lord's Prayer 112
§ 81. The Gloria Patri 113
§ 82. Oremus, "Let us Pray" 115
§ 83. The Kyrie Eleison 115

CHAPTER XV.

PRAYERS AND THANKSGIVINGS.

§ 84. Their History 117
§ 85. Notes 118
§ 86. The Doctrine recognised by them 119

CHAPTER XVI.

THE CHURCH'S YEAR.

§ 87. The Dominical or Sunday Year 121
§ 88. The Saints' and Holy-day Year 122
§ 89. History of the Church's Year 123

CHAPTER XVII.

EMBER SEASONS.

PAGE
§ 90. Their History 135
§ 91. Ember Days in the English Church . . . 136
§ 92. Ordinations held at Ember Seasons . . . 137

CHAPTER XVIII.

ROGATION SUNDAY AND ROGATION DAYS.

§ 93. How acknowledged in the Prayer Book . . . 138

CHAPTER XIX.

THE COLLECTS OF THE CHURCH'S YEAR.

§ 94. Collects New and Old 140
§ 95. Classified by Subjects 141
§ 96. Notes 143
§ 97. Special Expressions 144

CHAPTER XX.

THE EPISTLES AND GOSPELS.

§ 98. Their History 145
§ 99. Notes 146

CHAPTER XXI.

THE LORD'S SUPPER.

§ 100. History of the Service 148
§ 101. Notes on the Service 155

CHAPTER XXII.

PUBLIC BAPTISM OF INFANTS.

§ 102. History of Baptism 164
§ 103. History of the Service 164
§ 104. The Present Office compared with the Unreformed One 169

CHAPTER XXIII.

PRIVATE BAPTISM OF INFANTS.

PAGE
§ 105. History of the Service 170
§ 106. The Validity of Lay-baptism 171

CHAPTER XXIV.

BAPTISM OF THOSE OF RIPER YEARS.

§ 107. History of the Service 172
§ 108. Notes 172

CHAPTER XXV.

THE CATECHISM.

§ 109. Its History 174
§ 110. Notes 175

CHAPTER XXVI.

CONFIRMATION.

§ 111. History of the Rite 176
§ 112. History of the Office 178

CHAPTER XXVII.

MATRIMONY.

§ 113. History of the Service 181
§ 114. Notes 184
§ 115. Marriage of Divine Institution 184
§ 116. Civil View of Marriage 185

CHAPTER XXVIII.

VISITATION OF THE SICK.

§ 117. The Church and the Sick 186
§ 118. History of the Service 186
§ 119. Notes 189

CHAPTER XXIX.

COMMUNION OF THE SICK.

PAGE
§ 120. History of the Service 191

CHAPTER XXX.

THE BURIAL SERVICE.

121. History of the Service 193

CHAPTER XXXI.

THE CHURCHING OF WOMEN.

§ 122. History of the Service 198

CHAPTER XXXII.

A COMMINATION.

§ 123. History of the Service 201
§ 124. Notes 202

CHAPTER XXXIII.

THE PSALTER.

§ 125. The Period of Recitation 204
§ 126. The Days for Proper Psalms 205
§ 127. The Gloria Patri in the Psalms 206
§ 128. The Mode of Recitation 206
§ 129. Musical Recitation 207
§ 130. Instrumental Accompaniments 207
§ 131. The Version 207

CHAPTER XXXIV.

THE METRICAL PSALMS.

§ 132. History of their Use 208

CHAPTER XXXV.

FORMS OF PRAYER TO BE USED AT SEA

§ 133. Their History and Contents 210

CHAPTER XXXVI.

THE ORDINATION SERVICE.

PAGE

§ 134. The Ancient Minor Orders 211
§ 135. The Ordination of a Deacon and Priest by the Unreformed Office 212
§ 136. Consecration of a Bishop by the Unreformed Office 215
§ 137. The Ordination Service and the Prayer Book . 216
§ 138. The Preface 216
§ 139. The Three Orders of the Ministry 216
§ 140. Episcopal Orders required in the Church of England 217
§ 141. Literary Qualifications 218
§ 142. Times of Ordination 218
§ 143. Ordinations to be Public 218
§ 144. The Orders of Deacon and Priest necessary . . 218
§ 145. Habits 218
§ 146. The Functions of the Diaconate 219
§ 147. The Functions of the Priesthood 220
§ 148. The Functions of a Bishop 220
§ 149. Consecration of Archbishops 221
§ 150. Veni Creator Spiritus 221
§ 151. "Take thou Authority" 223
§ 152. The Bishop's Election 223
§ 153. Oath of the Queen's Sovereignty 224
§ 154. The Order of the Church of England and of this Realm 225
§ 155. Laying on of Hands 225
§ 156. "Receive the Holy Ghost" 226
§ 157. The Grant of Authority to absolve . . . 226
§ 158. Delivery of Holy Scripture 227
§ 159. The Church of England Ministry 227
§ 160. Relinquishment of Holy Orders 228

CHAPTER XXXVII.

THE SPIRIT OF THE PRAYER BOOK.

§ 161. The Services pervaded by Scripture . . . 229

CHAPTER XXXVIII.

CERTAIN SOLEMN DAYS.

PAGE

§ 162. Their History 230

CHAPTER XXXIX.

RECENT CHANGES.

§ 163. Subscription and the Oath at Ordination, 1865 . 232
§ 164. Relinquishment of Holy Orders, 1870 . . . 232
§ 165. The New Lectionary, 1871 232
§ 166. Act of Uniformity Amendment Act, 1872 . . 232
§ 167. The Reading of the Burial Service, 1880 . . 233

GLOSSARY 234
EXAMINATION QUESTIONS 251
INDEX 270

KEY TO THE REFERENCES.

A. & A.	Addis and Arnold, Catholic Dictionary, 1884.
Bal. *C.* ii. 1309 . .	Stephen Baluze, Capitularia Regum Francorum, Paris, 1677, vol. ii. p. 1309.
Barry, *T. P. B.* . .	Bishop Barry, Teachers' Prayer Book, Queen's Printers, 1885.
Bing. VI. iii. 5 . .	Bingham, Antiquities, lib. VI. cap. iii. sec. 5.
Blt.	J. H. Blunt, Annotated Book of Common Prayer, 1884.
Burn. iii. 585 . .	Burnet's History of the Reformation, vol. iii. p. 585, ed. Nares.
Burt. 406 . . .	E. Burton's Three Primers, 1834, p. 406.
C. & B. (7) . . .	Campion and Beamont, Prayer Book Interleaved, 7th ed., 1876, p. (6).
Card. *C.* . . .	E. Cardwell, History of Conferences on the Book of Common Prayer, 1849.
Card. *D.A.* ii. 226 .	E. Cardwell, Documentary Annals of the English Prayer Book, 1844, vol. ii., 226.
Card. *T.L.* . . .	E. Cardwell, Two Liturgies of Ed. VI. compared, 1852.
Cripps, 661 . . .	Cripps, Law Relating to the Church and the Clergy, 6th ed., 1886, p. 661.
D. C. A. 1032 b. . .	Dict. of Christian Antiquities, by Dr. Wm. Smith and Archdeacon Cheetham, p. 1032, 2nd column.
D. C. B.	Dictionary of Christian Biography, by Dr. Wm. Smith and Dr. Wace.
E. G.	Ecclesiastical Gazette.
F. F. 7	Formularies of Faith in the reign of Henry VIII., Oxf. 1856, p. 7.
Full. *C. H.* iii. 198 .	Thomas Fuller, Church History of Britain, ed. Brewer, 1845, vol. iii. p. 198.
H. & S. iii. 361 . .	Haddan and Stubbs, Councils, vol. iii. p. 361.
Ham. *A. L.* . . .	C. E. Hammond, Ancient Liturgies, 1878.
Ham. *A. L. A.* . .	C. E. Hammond, Ancient Liturgy of Antioch, 1879.
Hard. i. 783 . . .	Hardouin, Concilia, vol. i., p. 783.
Heu. *F. & S.* . . .	Dr. Heurtley, De Fide et De Symbole.
Hum.	W. G. Humphry, Historical and Explanatory Treatise on the Book of Common Prayer, 1881.
Lit. Ed. VI. 1 . . .	Liturgies of Edw. VI., Parker Society, p. 1.

Lit. Eliz.	Liturgical Services of Elizabeth, Parker Society.
Mask. *A. L.* 184 .	Maskell, Ancient Liturgy of the Church of England, ed. 1882, p. 184.
Mask. *M.R.* ii. 10 .	Maskell, Monumenta Ritualia, vol. ii., p. 10, ed. 1882.
M.R.	Martyrologium Romanum, ed. Baronius, Cologne, 1610.
Mur. *L. R. V.* i. 63 .	Muratori, Liturgia Romana Vetus, vol. i., p. 63.
N. & L.	J. M. Neale and R. F. Littledale, The Liturgies of SS. Mark, James, etc., translated, 4th ed., 1869.
Neau. iv. 188 . . .	Neander, General History of the Christian Church, ed. Clark, 1849, vol. iv. p. 188.
Om. *A.C.* 60 . . .	Ommaney, The S.P.C.K. and the Athanasian Creed, ed. 1884, p. 60.
P. G. lxxvii. 50 .	Migne's Patrologia Græca, vol. 77, p. 50.
P. L. lxxx. 20 . .	Migne's Patrologia Latina, vol. 80, p. 20.
P. & W. ii. 239 .	Procter and Wordsworth, Breviarium ad Usum Sarum, 1879, fasciculus, ii. p. 239.
Palm. *O. L.* i. 322 .	W. Palmer, Origines Liturgicæ, vol. i., p. 322.
Pam. *L.L.* ii. 54 .	Pamelius, Liturgia Latinorum, Cologne, 1571, vol. ii. p. 54.
Pear. 304	Pearson, Exposition of the Creed, ed. Camb. 1850, p. 304.
Prid. 458	C. G. Prideaux, A Practical Guide to the Duties of a Churchwarden, 15th ed. 1886, p. 458.
Primer of 1553, page 406.	Liturgies of Edw. VI., Primer, etc., Parker Society, p. 406.
Proc. 242	Procter, History of the Prayer Book, 4th ed., p. 242.
Sarum Psalter . .	The Psalter, or Seven Ordinary Hours of Prayer, according to the Use of Sarum, ed. J. D. C., London, 1852, 4to.
Sch. i. 223 . . .	Dr. Schaff, History of the Christian Church, vol. i., p. 223.
S. P. C. K. 86 . .	The Book of Common Prayer with Commentary, *S. P. C. K.*, 1884.
Str. *A.* I. i. 199 .	Strype, Annals of the Reformation, vol. i. pt. i. p. 199, ed. 1824.
Str. *E. M.* II. i. 491 .	Strype, Ecclesiastical Memorials, vol. II. pt. i. p. 491, ed. 1822.
Str. *G.* 39 . . .	Strype, Life of Grindal, p. 39, ed. 1821.
Sw. *Cr.*	C. A. Swainson, Nicene and Apostles' Creeds, 1875.
Sw.	C. A. Swainson, Greek Liturgies, 1884.
Theod. *H. F.* iv. 1 .	Theodoret, *Hæreticæ Fabulæ*, lib. iv. cap. 1.
Thom. *Op.* v. 297 .	Joseph Maria Thomasius, Opera Omnia, Rom. 1747-54, vol. v. p. 297.
Wal.	Walafrid Strabo, De Ecclesiasticis Rebus, in *P. L.* cxiv.
Wh. 119	Wheatley, Book of Common Prayer, ed. 1839 p. 119.
Whitg. ii. 478 . . .	Archbp. Whitgift, Works, ed. Parker Soc., vol. ii. p. 478.

CHAPTER I.

PRIMITIVE CHRISTIAN PUBLIC WORSHIP.

§ 1. *As mentioned in Holy Scripture.*—Under the Jewish Dispensation there was but a single temple for the whole nation, where alone the altar stood and the priesthood ministered. There the daily national worship was celebrated, morning and evening. Thither the whole people flocked to keep the chief festivals thrice a year, and thither went up families and individuals presenting their various offerings, day by day, as occasion required. For local public worship the people had their synagogues, where they met on the Sabbath for prayer and the reading of Holy Scripture. After our Lord's Ascension there was no sudden break in this system of public worship. In Jerusalem and Palestine, Christians continued to frequent the temple services, as we read in the Acts of the Apostles, and likewise to assemble after the manner of the synagogue, as we gather from the Epistle of St. James. In the cities of the Gentiles they would meet in the private mansions of the more wealthy members, as is evident from St. Paul's Epistles; and in time they built churches, which were permitted or connived at long before Christianity was legally tolerated. Subjoined are some passages of the

New Testament which recognise Christian assemblies for worship.

At Jerusalem: Acts ii. 42, "And they continued stedfastly in the apostles' doctrine and fellowship;" St. James ii. 2, "For if there come unto your assembly."

In Palestine: Heb. x. 25, "Not forsaking the assembling."

At Troas: Acts xx. 7, "And upon the first day of the week, when the disciples came together."

At Corinth: 1 Cor. v. 4, "When ye are gathered together;" 1 Cor. x. 16, "The cup of blessing which we bless;" 1 Cor. xi. 18, "When ye come together in the church;" 1 Cor. xiv. 15, 16, 23, "I will sing with the Spirit;" "When thou shalt bless . . . how shall he say Amen"; "If therefore the whole church be come together into one place."

At Colossæ: Col. iv. 16, "When this epistle is read among you."

§ 2. *Described by Pliny.*—Pliny the Younger (nephew of that Pliny, the naturalist, who perished at Vesuvius, A.D. 79) was proprætor of the province of Pontus, south of the Black Sea, about A.D. 103—105, in the reign of Trajan; and in a letter to that emperor he thus reported what those who were brought before him on the charge of being Christians stated as to their assemblies:—

"Affirmabant autem hanc fuisse summam vel culpæ suæ vel erroris, quod essent soliti stato die ante lucem convenire, carmenque Christo quasi Deo dicere secum invicem; seque sacramento, non in scelus aliquod obstringere, sed ne furta, ne latrocinia, ne adulteria

committerent, ne fidem fallerent, ne depositum appellati abnegarent; quibus peractis morem sibi discedendi fuisse, rursusque coeundi ad capiendum cibum, promiscuum tamen et innoxium" (Plin. *Epp.* lib. x. ep. 97).

"They affirmed that the sum total of their error consisted in this—that they assembled upon a stated day before it was light, and sang alternately among themselves hymns to Christ as to a God; binding themselves by oath, not for the purpose of some crime, but to refrain from committing theft, robbery, adultery, from breaking their faith when plighted, from denying the deposits in their hands when called upon to restore them. These ceremonies performed, they usually departed and came together again to take a repast, the meat of which was innocent and eaten promiscuously."

Thus Pliny's letter testifies to the practice of:—

(*a*) An assembly for worship on a stated day (presumably Sunday), in the early morning.

(*b*) Hymnody addressed to Christ.

(*c*) The Holy Communion, "sacramentum," the exact meaning of which Pliny probably could not gather or could not explain.

(*d*) A love-feast (ἀγάπη), as it probably was, distinct from the Holy Communion, and later in the day; the abuses condemned by St. Paul (1 Cor. xi. 20, *sq.*) being thus avoided.

§ **3.** *Described by St. Justin Martyr,* in his First Apology, addressed shortly before his death to the

Emperor Antoninus Pius, about A.D. 148. The extract is given with some fulness for the convenience of future reference.

Chap. lxi. *Christian Baptism.*—"I will also relate the manner in which we dedicated ourselves to God when we had been made new (καινοποιηθέντες) through Christ. . . . As many as are persuaded and believe that what we teach and say is true, and undertake to be able to live accordingly, are instructed to pray and entreat God with fasting for the remission of their sins that are past, we praying and fasting with them. Then they are brought by us to where there is water, and are regenerated in the same manner in which we were ourselves regenerated (καὶ τρόπον ἀναγεννήσεως ὃν καὶ ἡμεῖς αὐτοὶ ἀνεγεννήθημεν ἀναγενν ῶνται). For in the name of God the Father and Lord of the Universe, and of our Saviour Jesus Christ, and of the Holy Ghost, they then receive the washing with water (τὸ ἐν ὕδατι τότε λουτρὸν ποιοῦνται). For Christ also said, 'Except ye be born again ye shall not enter into the kingdom of heaven.' . . . And for this [rite] we have learned from the apostles this reason. Since at our birth we were born without our knowledge or choice, by our parents coming together, and were brought up in bad habits and wicked training; in order that we may not remain the children of necessity and of ignorance, but may become the children of choice and knowledge, and may obtain in the water the remission of sins formerly committed, there is pronounced over him who chooses to be born again and has repented of his sins, the name of God the Father and Lord of the

Universe; he who leads to the laver the person that is to be washed calling Him by this name alone. For no one can utter the name of the ineffable God, and if anyone dare to say that there is a name he raves with a hopeless madness. And this washing is called illumination, because they who learn these things are illuminated in their understandings; and in the name of Jesus Christ, Who was crucified under Pontius Pilate; and in the name of the Holy Ghost, Who through the prophets foretold all things about Jesus, he who is illuminated is washed."

Chap. lxv. *Administration of the Sacraments.*—"After we have thus washed him who has been convinced and has assented to our teaching, we bring him to the place where those who are called brethren are assembled, in order that we may offer hearty prayers in common for ourselves and for the illuminated person (φωτισθέντος), and for all others in every place, that we may be counted worthy, now that we have learned the truth, by our works also to be found good citizens and keepers of the commandments, so that we may be saved with an everlasting salvation. Having ended the prayers we salute one another with a kiss. There is then brought to the president (τῷ προεστῶτι) of the brethren bread and a cup of wine mixed with water; and he taking them gives praise and glory to the Father of the Universe, through the name of the Son and of the Holy Ghost, and offers thanks at considerable length for our being counted worthy to receive these things at His hands. And when he has concluded the prayers and thanksgivings, all the people present express their assent by saying

Amen. This word Amen answers in the Hebrew language to γένοιτο. And when the president has given thanks, and all the people have expressed their assent, those who are called by us deacons give to each of those present, to partake of, the bread and wine mixed with water, over which the thanksgiving was pronounced, and to those who are absent they carry away a portion."

Chap. lxvi. *Of the Eucharist.*—"And this food is called among us Εὐχαριστία, of which no one is allowed to partake but the man who believes that the things which we teach are true, and who has been washed with the washing that is for the remission of sins and unto regeneration, and who is so living as Christ has enjoined. For not as common bread and common drink do we receive these; but in like manner as Jesus Christ our Saviour, having been made flesh by the word of God, had both flesh and blood for our salvation, so likewise have we been taught that the food which is blessed by the prayer of His word, and from which our blood and flesh by transmutation are nourished, is the flesh and blood of that Jesus Who was made flesh. For the apostles in the memoirs composed by them, which are called Gospels, have thus delivered unto us what was enjoined upon them; that Jesus took bread, and when He had given thanks said, 'This do ye in remembrance of Me, this is My body;' and that after the same manner, having taken the cup and given thanks, He said, 'This is My blood,' and gave it to them alone. . . ."

Chap. lxvii. *Weekly Worship of the Christians.*—

. . . "And on the day called Sunday all who live in cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read, as long as time permits. Then when the reader has ceased, the president verbally instructs and exhorts to the imitation of these good things. Then we all rise together and pray, and, as we before said, when our prayer is ended, bread and wine and water are brought, and the president in the like manner offers prayers and thanksgivings, according to his ability (ὅση δύναμις αὐτῷ), and the people assent, saying Amen, and there is a distribution to each, and a participation of that over which thanks have been given, and to those who are absent a portion is sent by the deacons. And they who are well to do and willing give what each thinks fit, and what is collected is deposited with the president, who succours the orphans and widows, and those who through sickness or any other cause are in want, and those who are in bonds, and the strangers sojourning among us, and in a word takes care of all who are in need. But Sunday is the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world, and Jesus Christ our Saviour on the same day rose from the dead."—*Writings of Justin Martyr* in Clark's Ante-Nicene Christian Library.

Thus Justin Martyr bears witness of :—

(*a*) The celebration of Holy Baptism, confining himself to that of adults as most appropriate to the purpose for which he is writing.

(*b*) The celebration of the Holy Communion.

(*c*) The Sunday public worship, followed by the Holy Communion.

He calls the officiating minister ὁ προεστώς, the president, a title that would be sufficiently understood by those whom he is addressing.

The expression ὅση δύναμις αὐτῷ raises the question whether in Justin Martyr's time the officiating minister used a prescribed form, or followed his own composition. Humphry (Hum. p. 4) remarks that the phrase is too ambiguous to be quoted with any force in behalf of liberty to the minister; "at the same time we must admit that there is no direct proof on the other side." For an opposite view see Schaff (Sch. i. 223), who allows that forms of prayer were certainly in use at this time.

CHAPTER II.

ANCIENT SERVICE BOOKS.

§ 4. *Liturgies and Sacramentaries.*—The word λειτουργία in classical Greek denoted a public service which a citizen might be called upon to render to the state, and while rendering it he was known as a λειτουργός, a public servant. St. Paul (Rom. xv. 16) spoke of himself as a λειτουργός, or minister in the Gospel, and he was willing to sacrifice himself in the service (ἐπὶ λειτουργίᾳ) of Christ's people (Phil. ii. 17). In the early Church the service of Divine worship, and more especially the Eucharistic service, came to be called a Liturgy among the Eastern or Greek-speaking Christians.

The word Liturgy, however, was not limited to this sense even in the East; for the council of Laodicea (*c.* 372), in its 18th canon, enjoins "the same service of the prayers at the ninth hour and at evening" (τὴν αὐτὴν λειτουργίαν τῶν εὐχῶν, easdem supplicationes orationum, Hard. i. 783). The English Book of Common Prayer is called by its last revisers a "Liturgy," as it is also by Hooker (*E. P.* IV. xi. 9, V. xxvi. 2, xxviii. 1).

In the West the corresponding term was the Mass, and this was contained at first in the Sacramentary, afterwards in the Missal.

The *Sacramentarium* or *Liber Sacramentorum* con-

tained much more than its name suggests, viz., besides the mass for various holy days and numerous occasions, and a service for baptism, a collection of miscellaneous rites, such as the ordination of ministers, dedications of churches, benedictions of monks, nuns, vestments, etc. These rites were afterwards more systematically placed in separate books, one of these being the *Missal*, which contained the mass ceremonies alone, but these more fully and completely. The Missal was known about the eighth century. (*Cf.* A. & A., *s.v.* SACRAMENTARY, MISSAL.)

§ 5. *The Greek Liturgies.*—Of those which have descended to our times five in particular may be mentioned, bearing the names of St. James, St. Mark, St. Clement (of Rome), St. Basil, St. Chrysostom, as though having originated with those saints, or at least as having been used by the Churches with which their names are especially associated. Two of them, those of Basil and Chrysostom, and more especially the latter, are still used in the East, but the rest have long been obsolete. Their first appearance in print was in 1526, when a volume was issued at Rome, containing St. Basil's, St. Chrysostom's, and another called that of the Presanctified, all three in the original Greek; and in 1528 a Latin version of them was published at Venice. These were the Greek Liturgies known when the first Reformed English Prayer Book appeared in 1549, and from them was taken the Prayer of St. Chrysostom, which will be mentioned in its proper place. In 1560 the Greek Liturgy of St. James, in a volume with

those of Basil and Chrysostom, appeared at Paris. In 1583 that of St. Mark was printed. St. Clement's appeared later. The Greek Liturgies have been often printed since, down to 1884, when a valuable edition of them issued from the Cambridge press, edited by Dr. Swainson, with much interesting information. In 1849 appeared Dr. Neale's *Tetralogia Liturgica*, a volume of Greek Liturgies; in 1859 his English translation of them (*Liturgies of St. Mark*, etc.); and in 1869 a new edition of the English by Dr. Littledale, containing St. Basil's. A few observations on some of these Liturgies will be desirable.

The *Liturgy of St. James*—so named after the first bishop of Jerusalem—is considered as representing the early Church of Palestine, and shares with the *Liturgy of St. Basil* the honour of being mentioned so early as A.D. 692, viz., in the Quinisext or Trullan council of Constantinople, canon 32 (Hard. iii. 1673; Sw. p. xxvii.). From existing manuscripts it is shown to have been in use as late as the tenth and twelfth centuries, but by the thirteenth it had become obsolete. While the earliest form of it cannot now be determined, particular parts have been shown with much probability to date from a period before the council of Chalcedon, A.D. 451; and there is evidence that others existed in 347, at which period St. Cyril of Jerusalem was lecturing (Sw. pp. xxix. 209). Dr. Swainson, in his important edition, has attached to it "such extracts from, and references to, the works of St. John Chrysostom as clearly exhibit the relations between this Liturgy and that in use when Chrysostom was preaching at Antioch," *i.e.*, A.D. 381—

398 (Sw. 209, 215). Dr. Swainson characterises it as "this most important Liturgy of the Church of Palestine" (p. 206).

A *Liturgy of St. Mark*, representing the Alexandrian Church, of which that evangelist was the reputed founder, is known to us from a manuscript of the tenth or eleventh century, and some parts of the service have been traced up to the time of St. Clement of Rome, *c.* A.D. 100 (*D.C.A.* 1022). It is heard of in connection with St. Mark in 1145, and in connection with Alexandria as well as with St. Mark, early in the thirteenth century (Sw. pp. xxix., xxx.).

The *Clementine Liturgy* is named after St. Clement of Rome (*c.* A.D. 100), but its ascription to him is baseless. It survives in the eighth book of the *Apostolical Constitutions*, a work not later, it is thought, than *c.* A.D. 350. What particular Church this Liturgy represented has not been ascertained; but as a monument of antiquity it is of much value, since the approximate date of its latest portions is known (*cf. D.C.A.* 1025, 1026). The *Apostolical Constitutions* are translated in Clark's Ante-Nicene Library; the Clementine Liturgy may also be seen in Neale and Littledale's volume and in Bingham (Bing. xv. iii.).

The *Liturgy of St. Basil.* This Father was archbishop of Cæsarea, in Cappadocia, A.D. 370—379. The Liturgy under his name, which is still used in various parts of the East, is first heard of with the *Liturgy of St. James*, in the council of 692 (*vid. supr.* p. 11). There are no *data* for ascertaining what part of the present work came from the hand of St. Basil, nor

has it escaped interpolation in more recent times (Sw. p. 150). Dr. Swainson (p. 75) prints an edition of it from the Barberini manuscript, which dates from the eighth century, and this copy contains (p. 76) our *Prayer of St. Chrysostom*, ὁ τὰς κοινὰς ταύτας καὶ συμφώνους.

The *Liturgy of St. Chrysostom* is still in general use in the East, St. Basil's being in that respect its only competitor. That Chrysostom, who was archbishop of Constantinople from 398 to 404, composed any part of this Liturgy there is no proof whatever; nor is it even ascribed to him in the earliest known MS., the Barberini, in the eighth century (Sw. p. 88), though his name is prefixed to two of the prayers in that MS. (Sw. pp. 89, 90). In the next oldest MS. (*c.* A.D. 1110) Chrysostom's name has been omitted from the two prayers, but it appears in the title itself (Sw. pp. 100, 101), having come to be ascribed to him probably because it was especially the Constantinopolitan Liturgy, used in all the churches of the patriarchate whose early history St. Chrysostom so much adorned.

This instance of the title is only one out of many which could be adduced to show how this Liturgy has grown by interpolations to what it now is. Another is, that the prayer ὁ τὰς κοινάς, which was absent in the Barberini MS., first begins to occur in the one of A.D. 1110 (Sw. 113).

In quitting the Greek Liturgies we may observe that a comparison of them one with another has suggested to liturgiologists their original derivation from one parent stock, the reproduction of which,

however, would be no easy task (Ham. *A. L. Intr.* p. xv). Some of their elements have entered the English Communion Service, but the latter has been framed far more on the model of the Western Sacramentaries than on that of the Greek Liturgies.

§ **6.** *The Latin Sacramentaries.* (On the word see § 4.)—The Leonine, Gelasian, and the Gregorian, three successive editions of the Roman Sacramentary, are all that we shall need to notice. They may be seen in Muratori's *Liturgia Romana Vetus.* The Leonine was so named by its discoverer Blanchini, who in 1735 met with a mutilated MS. of it in the Library of Verona, and from internal evidence attributed it to Pope Leo the Great (440—461), with whose works also it is printed (*P. L.* lv.), but only as "attributed" to him. A full account of it, and of the opinions it has given rise to, may be seen in the preface (Murat. and *P. L.*), and briefly in *D. C. A.* pp. 1032, 1829. That Leo was its author is now generally disallowed, but its antiquity as the oldest known Sacramentary is granted. The Veronese MS. has been dated *c.* A.D. 488. Five of our collects are found here (§ 94).

The *Gelasian Sacramentary* (Murat. and *P. L.* lxxiv. 1047), known from a tenth-century MS. discovered in 1680 (*D. C. A.* 1032, *b*), is attributed to the pope after whom it is named on strong circumstantial evidence (*ib.* 1033, *a*). That Gelasius (A.D. 492—496) did revise or set forth the Roman Sacramentary is inferred from a statement by Walafrid Strabo (*ob. c.* 849), to the effect that "he is said to have

arranged (ordinâsse) prayers composed by himself and others" (Wal. *E. R.* cap. 22, in *P. L.* cxiv. 946 B), coupled with the fact that a Gelasian missal is mentioned as existing in 831 (*D. C. A.* p. 1830, *a*). But as it is in the nature of Church services to grow with the times, we are not warranted in supposing that the present Gelasian Sacramentary came from the hand of Gelasius as it is, or in assigning any prayer in it, because of its appearing there, to the year 494 or 495. In this Sacramentary are found about twenty of our proper Collects (§ 94), and about seven others (*S. P. C. K.* 86).

The *Gregorian Sacramentary* is named after Pope Gregory the Great (590—604), among whose works it is printed (*P. L.* lxxviii.), as well as in Muratori. Gregory's early biographer John the Deacon (*Vit. Greg.* ii. 17, in *P. L.* lxxv. 94), states that Gregory, by alterations and additions, but chiefly by expunging, retrenched and shortened the Gelasian service of the mass, and the *Gregorian Sacramentary* now in our hands is considered to be the result. That any codex, however, exhibiting the genuine work of Gregory has been discovered, or ever will be, Muratori does not believe (Mur. *L. R. V.* i. 63). About thirty of our proper collects and four others are from this work (§ 94; *S. P. C. K.* 86). This is no great number from so large a body of devotional matter; but the Sacramentaries as now extant so abound in unwarranted expressions, the intercession of saints being more especially the prominent features, that the occurrence of a prayer harmonising entirely with Scripture and our present forms is comparatively rare.

Then, again, for the purposes of the historical liturgiologist these monuments, from their having grown by a law of continual accretions, are not a little disappointing. Far more satisfactory for historical purposes are the descriptions left by early writers of the Church services of their day; by Justin Martyr, for instance, and others whom we next proceed to notice.

The Eastern Liturgy and that element of the Western Sacramentary which answered to it, namely, the Mass, differed considerably in plan and structure; and notably in this, that while the Eastern service was almost unvarying, the Western (with the exception of most of the Consecration Prayer) varied more or less from day to day. The Greek service was characterised by some very lengthy addresses to God, in strong contrast to most of the Western prayers. In substance one resembled the other in occasional passages, but the differences far outnumbered the resemblances. The Greek Trisagion, for instance, and the Latin Tersanctus, though founded on the same words, deviated widely from one another. One portion, however, in each service, the Consecration Prayer, was substantially the same, but with this important difference, that the invocation of the Holy Spirit invariably occurred in the East and was invariably absent in the West. The English Common Prayer, which has many passages common to both, has (besides the Prayer of St. Chrysostom) extremely little of what is exclusively Greek, although for one brief period (1549—1552) it had, in its Consecration Prayer, the Greek Invocation on the Elements.

CHAPTER III.

SERVICES DESCRIBED BY THE ANCIENTS.

§ **7.** *St. Cyril's Lectures.*—The elder Cyril, bishop of Jerusalem (351—386), delivered in that city, *c.* 347, five lectures entitled *Mystagogic Catecheses*, or addresses to the newly enlightened, giving descriptions and explanations to catechumens of the sacramental offices of his Church (*D. C. A.* 1019; Sw. 206). From these materials no inconsiderable amount of the Jerusalem Liturgy of that period has been constructed (*vid.* Sw. 209, Grk., and Hum. 4, Engl.). The following forms in our present office were in use at Jerusalem when St. Cyril wrote: "Lift up your hearts. We lift them up unto the Lord.—Let us give thanks unto our Lord God. It is meet and right so to do." Cyril quotes portions of the *Ter Sanctus*, and describes a prayer which corresponds to our *Prayer for the Church Militant.*

He also describes prayers resembling some once found in our services, but now discontinued; such as the invocation of the Holy Spirit on the bread and wine, and a prayer that at the intercession of the patriarchs, prophets, apostles, and martyrs, God would receive our petitions (Hum. *l.c.*).

§ 8. *St. Augustine's Writings.*—From this vast storehouse much information as to the African services *c.* 400 may be obtained. A German writer, F. J. Mone, in his *Lateinische und Griechische Messen*, 1850 (cap. iii. p. 90), has collected all the chief passages, and an outline of them in English may be seen in *D. C. A.* 1027.

§ 9. *The Ancient Liturgy of Antioch.*—From the voluminous writings of St. Chrysostom, belonging to the period while he was presbyter of Antioch (381—398), Mr. Hammond has drawn sufficient materials for a constructive service, arranged in form and bearing the above title, printed in 1879 (Ham. *A. L. A.*). Dr. Swainson has also illustrated the *Liturgy of St. James* from the writings of Chrysostom (Sw. 206).

CHAPTER IV.

MEDIÆVAL SERVICE BOOKS.

§ 10. The *Missal*, the *Breviary*, the *Manual*, and the *Pontifical*, the books from which our Common Prayer was reformed, are those we are concerned with. The *Missal* contained the service of the Mass, which corresponded to our Holy Communion Office. The word "mass" is derived from the Latin *missa*, denoting dismission; but the appropriateness of the term is by no means obvious. It appears that there is evidence to show that in ancient times *missa est* was the official signal declaring a meeting of any sort, secular or religious, ended and the dismissal of the assembly; but in Church meetings an additional technical sense naturally grew up, from the custom of dismissing in the middle of them those probationary members called catechumens, and proceeding with a service appropriate to the *fideles* alone. The dismissal of the catechumens was called *missa catechumenorum*, or more briefly *missa*, and the service which followed (the Holy Communion) would be familiarly known as the *missa* service, when the dismissal of the catechumens gave the signal for its commencement. Current popular language thus fixed the word, which was at length officially adopted, and as early as the fourth century *missa* was the word for the Communion Service (*vide D.C.A.* Missa, 1193-4).

§ **11.** The *Breviary* carries its own meaning in the title. It was an abbreviation or compendium of the ordinary Church services, exclusive of the Missal and the Occasional Offices. It originated with Pope Gregory VII. (1073—1085), but underwent revisions subsequently; and in 1278 Invocations of Saints were first introduced into it, at which time also legends of the saints began to take the place of lessons from Holy Scripture, which they afterwards displaced more and more.

The Hours. The Breviary was arranged on the plan of providing a distinct worship for various stated hours, called the canonical hours, of day and night. These hours were in the earliest times but few, those probably mentioned in the New Testament, viz., the third (9 a.m.), the sixth (noon), the ninth (3 p.m.). Others were added until the list grew to these nine :—

Nocturnum, familiarly nocturns.	Tertia, tierce, 9 a.m.
Matutina, *sc.* hora, matins.	Sexta, sext, 12 noon.
Laudes, lauds.	Nona, none, 3 p.m.
Prima, prime, 6 a.m.	Vespera, vespers.
	Completorium, compline.

The day being considered as beginning at six o'clock, four of the nine hours fix their own time precisely, and four more generally, while lauds would suit any time. Vespers are said to have been at the eleventh hour, *i.e.*, 5 p.m., and compline at the twelfth, *i.e.*, 6 p.m. Nocturns point to midnight; matins and lauds were assigned to some of the small hours of morning, which do not appear to have been fixed. Each hour had its own office, and to this day, when the hours

have long ceased to be separately observed in public worship, they give titles to portions of the service in the Roman Breviary. But though there were nine hours and nine offices, only seven performances of Divine service and seven attendances were enjoined, so as to conform to the Psalmist's "seven times a day," and the hours are always officially called the Seven Canonical Hours. This was managed by an accumulative process, holding nocturns, matins, and lauds continuously together as one service; and when the seven hours have to be enumerated, the early triple service was called sometimes matins, sometimes lauds, sometimes matins and lauds; but the individuality of the offices was not lost by their being included in one performance, like our Morning Prayer, Litany, and Communion. The injunctions of the council of Clovesho in 747, and of Pope Leo IV. *c.* 850, show that clergy and monks were at those dates expected to observe all the seven hours (Mask. *M.R.* iii. pp. v. *sq.*).

§ **12.** *The Manual.*—As our Communion Service was in its origin a variation from the *Missal*, so was our ordinary daily service one from the *Breviary*. There was yet a third, the *Manual*, requiring notice; but it will suffice to observe that it contained the Occasional Offices, from which ours were generally borrowed and reformed.

§ **13.** *The Pontifical* was an office book containing those forms alone which were used by bishops, *e.g.*, for Ordination, Confirmation, etc.

§ 14. *The Primer* was a volume of Prayers for private use, printed in Latin and also in English, so as to suit either preference. It was not, however, a private devotional manual in the modern sense of such a term. For as the public services were in Latin, it was the Church companion of those who understood not that tongue, and in its pages the unlearned could pray many of the prayers, which the priest was uttering between himself and God. It was issued, therefore, under official sanction, and on this as well as on the other accounts it was a semi-public book, and stood in the affections of the religious laity of the Middle Ages as the Book of Common Prayer does in modern times. It is one of the sources of the latter work. The earliest known copy in existence is a manuscript of about A.D. 1410, and this is printed in the third volume of Maskell's *Monumenta Ritualia*, 1882. The Primer varied in its form and contents, while preserving a general uniformity; and some Primers would appear under private sanction. In 1834 Dr. Edward Burton edited three Primers in one volume, all belonging to the eve of the Reformation: one being of 1535, *A Goodly Primer*, known as "Marshall's;" one of 1539, *A Manual of Prayer, or the Primer in English*, known as "Hilsey's;" and the third of 1545, believed to have been edited by Cranmer, and certainly issued under royal authority, called, therefore, *The King's Primer*. Much information about the Primer will be found in the Introduction to Dr. Burton's and Mr. Maskell's volumes.

CHAPTER V.

FOREIGN REFORMED SERVICE BOOKS.

§ 15. *Hermann's "Consultation."*—Hermann was archbishop of Cologne and Elector (1518—1547). Looking with a favourable eye on the progress of Luther's Reformation, he sought to introduce something of the kind into his diocese and dominions, but on lines of his own. With that view he caused to be issued, in 1545, a Latin volume entitled *Simplex et Pia Deliberatio quâ Ratione Christiana Reformatio instituenda sit.* It was a proposed new service-book, yet something more than that, each of the offices being introduced by a sort of explanatory and recommendatory preface. It was drawn up by Melanchthon and Bucer, but based on one modelled from the ancient services by Luther for the Nüremberg Church. An English version of it, a small black-letter volume, appeared in London, under the title *A Simple and Religious Consultation, by what means a Christian Reformation may be begun.* The efforts of Hermann fell to the ground; he was excommunicated by Paul III. in 1546, resigned in 1547, and died in 1552. Hermann's *Consultation* is one of the sources of our reformed Prayer Book, and we owe to it particularly much of our Offices of Holy Baptism and Holy Communion.

§ **16.** *The Strasburg Liturgy.*—On February 23rd, 1551-2, was printed in London a Latin version of a Liturgy used by a congregation of refugees at Strasburg, the translator being a Fleming named Valerand Poullain, or Valerandus Pollanus, who had been one of the ministers, but was then in charge of a Walloon congregation at Glastonbury. In his dedicatory epistle to Edward VI. he gives some information respecting the book and himself; and of himself a little more is learnt from the letters of the period. We owe to the suggestion of this Strasburg Liturgy all the opening portion of our Morning and Evening Prayer.

CHAPTER VI.

PRAYER BOOK REFORM: SUMMARY VIEW.

§ 17. *The Litany of* 1544.—This was the precursor and first instalment of the English Book of Common Prayer. It was printed on May 28th, 1544, and its use was enjoined by Henry VIII., in a letter of June 11th, to Archbishop Cranmer. Froude, who gives this letter (*Hist. Eng.* iv. 482), observes that the Litany thus enjoined was "prepared by the king, and perhaps translated by him." Cranmer sent the king's letter with one of his own (June 18th) to Bonner, Bishop of London, for dissemination among the bishops of the province. Both the letters are printed from Cranmer's register, by Wilkins (*Concilia*, iii. 879). To prevent any mistake, it should be observed that Cranmer's letter to the king in his *Remains and Letters* (p. 412, ed. Parker Soc.), dated Oct. 7th [1544], contains a mere allusion to this Litany, and relates mainly to some other "processions" (or processional anthems as they might now be called) which he was then translating. The Litany in question is preceded by "An Exhortation unto Prayer, thought meet by the King's Majesty and his clergy to be read by the people in every church afore processions." Its own title is, "A Litany with Suffrages to be said or sung

in the time of such processions." It may be seen in the Appendix of the Parker Society's volume, *Private Prayers of the Reign of Queen Elizabeth.* See further § 26.

§ **18.** *The Order of Communion,* 1548.—On November 26th, 1547, a bill was brought into the House of Lords for the people to receive the Sacrament of the Body of Christ in both kinds, and on November 30th, while Convocation was in its fifth session, the Prolocutor exhibited to the clergy and caused to be read a certain form of such receiving which had been subscribed and delivered to him by Archbishop Cranmer. The Prolocutor and some of the clergy affixed their names, and on December 2nd, in the sixth session, the proposal was voted for without a dissentient voice by "the whole session" (Strype, *Memorials of Cranmer,* Bk. ii. ch. 4, vol. i., p. 221, ed. 1812; Wake, *State of the Church,* p. 592, ed. 1703). According to Wake, the Archbishop's object was to expedite the passage of the bill through the Lords by obtaining the approbation of the clergy in Convocation, and by this management the bill passed both houses, December 20th, 1547, and became law (1 Ed. VI. c. 1). On March 8th, 1548, the Order of Communion was printed (Colophon). Its use was enjoined by a royal proclamation and by a circular letter of the Privy Council to the bishops, dated March 13th, 1548 (Foxe, *A. & M.* Bk. ix. p. 9). It came into legal use on Easter Day, April 1st, 1548. The service, with the proclamation, may be seen in *Lit. Ed. VI.* See further § 27.

§ **19.** *The Book of Common Prayer*, 1549.—This was the First Prayer Book of Edward VI. The compilers were a committee of seven bishops, four deans, an archdeacon, and the Master of Trinity College, Cambridge. They met at Windsor Castle in 1548. An Act to enforce it (2 & 3 Ed. VI. c. 1), the first Act of Uniformity of Public Worship, passed January 21st, 1548-9; on March 7th, 1549 (Coloph. in *Lit. Edward VI.*, Parker Society) it was printed; on Whit Sunday, June 9th, 1549, it came into legal use. It remained in force two years and about four months. See further § 28.

An Ordination Service was not included in the Prayer Book of 1549.

§ **20.** *The Ordination Service of* 1550.—In November 1549 was passed an Act (3 & 4 Ed. VI. c. 12) ordering the sole use of such an ordination service as should be devised by six bishops and six divines to be appointed by the king, and should be set forth under the Great Seal before April 1st, 1550. Parliament rose January 31st, 1550. On February 2nd, 1550, the council ordered twelve bishops and learned men to devise a new ordination book, and on February 28th it was brought to the council signed by eleven of the twelve, Bishop Heath declining. The names of the rest are unrecorded. See further § 29.

§ **21.** *The Book of Common Prayer*, 1552.—This was the Second Prayer Book of Edward VI., a revised edition of the first. Who the revisers were is not known. It is conjectured with much probability that

they were those who drew up the First Prayer Book and the new Ordinal (Card. *T. L.* Preface, p. xviii.). The new book was enforced by an Act (5 & 6 Ed. VI. c. 1), passed April 6th, 1552, and known as the Second Act of Uniformity of Public Worship. By another Act (5 & 6 Ed. VI. c. 1, § 45), which the Commons returned to the Lords on April 14th, 1552, the new Ordinal was to be annexed to this Prayer Book. It was annexed accordingly, but in a revised form. The Prayer Book (now including the Ordinal) came into legal use on All Saints' Day, November 1st, 1552. By an Act of Mary (1 Mar. sess. ii. c. 2), passed in October 1553, it became illegal on and after December 20th, 1553. It was in legal force, therefore, for one year and about eight weeks. See further § 30.

§ **22.** *The Book of Common Prayer*, 1559.—This was Edward's Second Prayer Book, 1552, revised at the accession of Elizabeth. The revisers were a committee (not, in the strict sense, a commission) of ten divines, one of whom was a bishop, another a bishop-elect; of the rest, two were deans, and five afterwards became bishops. They met without any formal commission, but under the sanction of the queen and at the house of her secretary, Sir Thomas Smith, in Cannon Row, Westminster. The revised book was enjoined by an Act (1 Eliz. c. 2) passed April 28th, 1559, known as Elizabeth's Act of Uniformity of Public Worship. It came into legal use on St. John the Baptist's Day, June 24th, 1559, and had a legal existence of forty-five years. N.B.—Parliament did not adhere rigidly

to the recommendations of the committee, but enacted some other changes (suggested by the queen, it is believed) after it came from them (Card. *C.* 21). See further on § 31.

§ **23.** *The Book of Common Prayer*, 1604.—This was Elizabeth's Prayer Book, 1559, revised. The revision was carried out by James I. and his ecclesiastical commissioners, the latter being the metropolitan and certain bishops. This book was not enacted by parliamentary authority, but printed by order of the Crown, for the legality of which a general permission conferred by statute was alleged. This book was "never legally abolished" (Pref. 1662) during the Commonwealth, though the public use of it was forbidden. It had, therefore, a legal existence of fifty-eight years. See further § 32.

§ **24.** *The Book of Common Prayer*, 1662.—This was the Prayer Book of James I., 1604, revised. The revision was conducted by and in Convocation, the only revision ever so carried out, however the approval of Convocation before parliamentary enactment may have been sought and obtained. The first Convocation of Charles II. met on May 8th, 1661, and on November 21st, having received the necessary royal licence, it commenced the revision. On December 20th, 1661, the revised Book was adopted and subscribed by both houses of Convocation in both provinces. By an Act (14 Car. II. c. 4), Charles II.'s Act of Uniformity of Public Worship, which received the royal assent on May 19th, 1662, the revised Book came into

legal use on St. Bartholomew's Day, August 24th, 1662, on which day all clergymen who had not subscribed their assent and consent to it, as required by the Act, incurred the forfeiture of their benefices. This was the first Prayer Book which the clergy were ever required to subscribe. It is the book still in use, being sometimes described as the Prayer Book of 1661, the year of its revision; sometimes as that of 1662, the year of its enactment by law. Subscription to it is still required, but the terms have recently been made less stringent by the Act 28 & 29 Vict. c. 122, July 5th, 1865. Instead of, "I declare my unfeigned assent and consent to all and every thing contained and prescribed in and by the Book," they became, "I assent to the Thirty-nine Articles of Religion, and to the Book of Common Prayer, and of the ordering of Bishops, Priests, and Deacons. I believe the doctrine of the United Church of England and Ireland as therein set forth to be agreeable to the Word of God; and in Public Prayer and Administration of the Sacraments I will use the form in the said Book prescribed, and none other, except so far as shall be ordered by lawful authority." The text of the Act may be seen in the *Ecclesiastical Gazette*, October 10th, 1865, p. 85, and in C. & B. (7); an abstract of it in Hum. 63, 64.

Annexed to the Act of Uniformity, and forming a part of it, was an engrossed copy of the Prayer Book, exactly as it was signed in Convocation. Having become detached about 1833, it was for some time mislaid and could not be found; but in 1864 it was recovered, though the fact did not become generally

known until 1867. There was discovered with it, at the same time, the very copy of the Prayer Book (1636, black letter, folio), in which the alterations, as settled in Convocation, were made by hand. This volume has been photozincographed and published, and with it there is an account of the temporary loss and recovery of the parliamentary copy.

From the engrossed volume there were printed, at the time of the Act, a certain number of copies for all the courts of Westminster and all the Cathedral libraries. These, having been verified with the original by a commission appointed for the purpose and sealed with the Great Seal, are known as the Sealed Books, and they are, by the Act, of equal legal authority with the manuscript original. See further § 33.

§ **25.** *Attempted Revision in* 1689.—On September 13th, 1689, a commission was issued to ten bishops and twenty other divines, requiring them "to prepare such alterations of the Liturgy and canons, and such proposals for the reformation of Ecclesiastical Courts, and to consider such other matters as might most conduce to the good order and edification and unity of the Church of England, and to the reconciling of all differences." Among the commissioners were Stillingfleet, Patrick, Tillotson, Joseph Hall, Beveridge, Tenison, Burnet. It was intended that they should draw up some proposals on the subject of their commission, and present them to Convocation for its adoption. On December 4th Convocation met, and the same day received the royal letters of business empowering it to deal with this subject. On December 14th,

before the proposals of the commissioners were even presented, Convocation adjourned, first until January 24th, 1690, and then successively until the end of the parliamentary session; so that the matter was never formally laid before Convocation. Among the concessions Archbishop Tillotson was prepared to make was this, that those in Presbyterian orders might be received as ministers of the Church of England by a conditional reordination, as, "If thou art not already ordained, I ordain thee," etc. (Card. *C.* 411—13, 434, 451). See further § 34.

CHAPTER VII.

OBJECT AND REASON OF EACH REFORM.

§ **26.** *Of the Litany in* 1544. (*See* § 17.)—The king in his letter to Cranmer, June 11th, 1544, adverting to the miserable state of all Christendom, then plagued with wars, hatreds, and dissensions, was resolved to have continually from that time, "general processions in all cities, towns, churches, and parishes, said and sung with such reverence and devotion as appertaineth." He set it forth in the English tongue because the people, "partly for lack of good instruction and calling, partly for that they understood no part of such prayers," had been used to come very slackly to such processions. In the preface there is a foreshadowing of the title of the future service book, the Litany being called "this Common Prayer of procession." The thought of common prayer, too, is very prominent, *e.g.*, "Such as cannot read, let them quietly and attentively give audience in time of the said prayers, having their minds erect to Almighty God, and devoutly praying in their hearts the same petitions which do enter in at their ears, so that with one sound of the heart and one accord God may be glorified in His Church." It is significant, also, that among the prayers at the end of this

Litany there occurs for the first time the Prayer of St. Chrysostom, which embodies the same thought in the expression, "With one accord to make our common supplications."

§ **27.** *Of the Order of Communion*, 1548. (*See* § 18.) —The object of this service, as described in the Proclamation that accompanied it, was to give effect to the recent Act of Parliament (*cf.* § 18) enjoining Communion in both kinds, and to prevent all private and unauthorised forms of carrying out the Act. It was likewise to give public proof of the Government's intention to proceed further on the path of Church reform (*Lit. Ed. VI.* 1; Hum. 23).

§ **28.** *Of the Prayer Book in* 1549. (*See* § 19.)— The reasons for this were urgent:—

(*a*) The people were demanding Reformed Services. This is clearly recognised in the proclamation which introduced the Communion Book of 1548; the people are outrunning authority, and the king assures them that the book is only a sign of further progress to come. It is evident that the Bible of Tyndale since 1526, Cranmer's Bible since 1539, the importation of Lutheran tracts since 1520, had created a public opinion that could not be disregarded.

(*b*) The people were forsaking the authorised public worship. This is recognised in Henry VIII.'s letter enjoining the English Litany of 1544, though only processions are specified. It is again pointedly referred to in the preamble of the Act establishing the Book of 1549, which represents a growing inclination

everywhere to depart from *all* former customs, notwithstanding every effort of authority to check it. The people evidently found no life, no comfort in their old elaborate Latin worship, and despised it, especially as ministered by a degenerate priesthood; and the only way to save public worship was to reform it unsparingly.

The objects in view of the revision of 1549 were to provide—

(*a*) A *uniform* order of worship for the whole Church of England in the place of the various ones then existing, such as the Hereford Use, the Bangor Use, the York, the Lincoln, and the Sarum Uses (Pref. 1549).

(*b*) A *simple* one. The old services were extremely complicated, their several portions being contained in a variety of books. A volume called *The Pie* gave directions for every separate occasion; but these were excessively detailed, from the multitude of Saints' days and other special minute circumstances, providing some change at every turn. "The number and hardness of the rules called *The Pie*, and the manifold changes of the service, was the cause that to turn the book only was so hard and intricate a matter, that many times there was more business to find out what should be read, than to read it when it was found out" (Pref. 1549). The new book was one easy to use, both for minister and people. The Preface adds: "It is more commodious, both for the shortness thereof, and for the plainness of the order, and for that the rules be few and easy. Furthermore, by this order the curates shall need none other

books for their public service but this book and the Bible; by means whereof the people shall not be at so great a charge for books as in time past they have been."

(*c*) A *vernacular* one. Much had been done previously to give the people forms of devotion in their own tongue for *private* use, by the volume called the *King's Primer*, for instance, in 1545, and there had been in the Litany of 1544 and the Communion Book of 1548 instalments of an English *public* worship. These must have helped to make the entire service in the vernacular a necessity. The vernacular was a boon, not only in the public assemblies, but more particularly in the Occasional Offices, such as for baptism, matrimony, burial, and the visitation of the sick. Latin prayers in a sick or dying chamber were especially out of place. We cannot pass from this head without a word as to the English of the First Prayer Book. Mr. Humphry has remarked (Hum. 29), "A comparison of our English prayers with their Latin originals will enable us to appreciate the consummate skill and good taste of the translators. . . . Framed as it was by the graceful and simple taste of Archbishop Cranmer, the work is a masterpiece of devotional composition, sublime, comprehensive, fervid, unaffected, marching along with a lofty and varied melody, which has not been surpassed, perhaps hardly equalled, in any prose work of our language."

(*d*) A *common* one, in which the people one with another, and all with the minister, could unite. Only on Litany and Communion days could they as yet do this; for even should they bring their English Primer

to church, that would not make true Common Prayer, prayer open, public, common to all alike (*Vid. Glossary*).

(*e*) A *more profitable* one, as the Preface states, giving this reason, "Because here are left out many things, whereof some be untrue, some uncertain, some vain and superstitious, and is ordained nothing to be read but the very pure word of God, the Holy Scriptures, or that which is evidently grounded upon the same." This very grave passage must allude, among the uncertain and untrue, to lessons from the legends of saints, all of which were dismissed. Among the "vain and superstitious" things—not things *abused* to superstition, but in themselves superstitious—must be intended such things as calling upon the holy Virgin and the saints—an incredible catalogue of saints,—and such ceremonies as blessing the marriage ring, blessing water, exorcising (or expelling the demon out of) salt, masses for the living, masses for the dead, absolution of the dead,—all of which were abolished. The Occasional Offices were those most open to the entry of vain and superstitious ceremony. No more unprofitable services can be imagined. Hearing in vain, the people were reduced to watching incessant manipulations. However impressive the accompanying Latin might be in itself, all was but lost on mothers, sponsors, brides, bridegrooms, mourners, the sick and their attendants. A service of elaborate fingering, accompanied by strange, spell-like words, was all they could comprehend. Upon the offices of the unreformed Church, remarks Mr. Humphry, "every form of mediæval superstition and misbelief had left its impress" (p. 1). See also

severe remarks in Wheatly, 138, *n.* Some of the ceremonies, remark the revisers of 1549, "because they have much blinded the people and obscured the glory of God, are worthy to be cut away and clean rejected." (*Of Ceremonies.*) The ears had, therefore, to be restored to their duty, and through them the heart. Manual ceremony was accordingly reduced to a minimum, and everything was done to engage the soul and release the eye. Prayer, too, in the priests' lips had to be purified from not a few of its old strains, especially from the mention of saints. The Saints' Days' collects, which were much implicated in this superstition, were, therefore, to a large extent recomposed.

(*f*) An *ancient* one. The revisers of 1549 refrained from needlessly altering or rejecting the inheritance of ages, regarding as treasure worthy of the holiest care all that they found in the old forms consistent, in their opinion, with Holy Scripture; the result being that through many a choice prayer or hymn, like the Te Deum and Ter Sanctus, we are still in devotional connection with the earliest ages of the Church.

With regard to this and the preceding head the words of the revisers may be quoted (*Of Ceremonies*, par. 3) :—

"And whereas in this our time, the minds of men are so diverse, that some think it a matter of conscience to depart from a piece of the least of their ceremonies, they be so addicted to their old customs and again on the other side, some be so new-fangled, that they would innovate all things, and so despise the

old that nothing can like them but that is new: it was thought expedient, not so much to have respect how to please and satisfy either of these parties, as how to please God, and profit them both."

(*g*) A *modern* one. Nor, on the other hand, were they such blind worshippers of the past as to think the Spirit of Christ no longer dwelt with His Church; and so they did not scruple to insert among the ancient forms some golden ones of their own period, composed both by themselves and their brother reformers abroad.

§ **29.** *Of the Ordination Service,* 1550. (*See* § 20.)—The Preface to this service does not touch upon the subject of its revision in any way whatever, and we are led to gather the reason and object of its reform from internal evidence alone. We may represent the reason as briefly this: under the old worship the priest was a sacrificer, and the ceremonies of his ordination were almost as though he was to be made a priest for the mass alone. The mass had in 1549 been changed into a communion, and the ritual which had hitherto been used in ordaining the priest was become altogether untenable.

§ **30.** *Of the Prayer Book in* 1552. (*See* § 21.)—The reasons for this revision may be briefly described as the following, but none are given officially:—

(*a*) Those wedded to the old services, and professedly rejecting the Common Prayer, opposed it in every possible way, even instigating mob violence against it.

(*b*) Those who unwillingly conformed to the Common Prayer used every artifice, when celebrating the Communion Service, to make it look as much as possible like the old mass, leading the people to believe that there had been no great change; and the vestments, which continued in use, greatly facilitated such designs.

(*c*) Those who were opposed to the mass looked coldly on the reformed book as giving too much encouragement to the opponents of the Reformation.

(*d*) The opinions of the reforming bishops underwent important modifications on the subject of the Lord's Supper during 1549.

(*e*) Within the reformed party a warm controversy arose as to some of the contents of the book, and showed no signs of abatement as time went on.

Thus the open and secret hostility of enemies, the coldness of friends, public argumentative discussions, the growth of opinion, made the Prayer Book of 1549 untenable. The object of the revision of 1552 was to carry the reform of public worship further than before. The ceremonial of the Occasional Offices was again considerably curtailed; the vestments were discontinued, prayers for the dead entirely expunged, and important changes made in the Communion Service.

§ **31.** *Of the Prayer Book in* 1559. (*See* § 22.)—On the accession of Elizabeth, there came the question of the restoration of the Prayer Book, which had been suppressed under Mary, and whether the First or Second Prayer Book of Edward should come

back. The committee of revisers being requested to consider this point decided generally in favour of the Second Book, with certain modifications, and before the book was enacted by Parliament, other modifications, independently of theirs, were adopted, reviving some things which were sanctioned by the book of 1549 but rejected in 1552.

§ **32.** *Of the Prayer Book in* 1604. (See § 23.)—This revision was occasioned by the Hampton Court Conference between certain bishops and Puritan divines on the alleged defects in language and ceremonies of the existing Prayer Book. The Conference met on three days, viz., Saturday, January 14th, Monday the 16th, and Wednesday the 18th, the king presiding. Dr. Reynolds was the leader on the Puritan side, and Archbishop Whitgift on the Episcopal (Card. *C.* 130, 137—140). As regards alterations the result was insignificant, but some new prayers and thanksgivings were added.

§ **33.** *Of the Prayer Book in* 1662. (See § 24.)—The revision was consequent on a conference held at the Savoy Palace, in the Strand, by order of Charles II., between the leading Presbyterian and Episcopal divines, with a view to an agreement. The two parties, appointed by royal commission March 25th, 1661, first met on April 15th, 1661, and on July 24th, 1661, before any agreement had been arrived at, the commission expired (Card. *C.* 259, 269). The conference having thus failed, Convocation entered on the work of revision, commencing on

November 21st, 1661; and on December 20th, 1661, their task was completed (*ib.* 370, 372). The changes were very numerous, but all in matters of detail, none being of vital importance. In the Preface of 1662 we have an official statement of the revisers' objects and reasons, which we have not for any revision since that of 1549. As the Preface accompanies our present book, we need only glance at them here. The reasons were these—old objections revived and others added, importunities addressed to the king, and the king's condescension in hearkening to them. The objects kept in view were to make the revision a safe one, and allow no alterations which might compromise doctrine; to improve calendars and rubrics, modernise antique terms, adopt the authorised version of Holy Scripture, and add new forms of prayer suggested by the circumstances of the time. Two instances of minute attention to words may be mentioned; "renounce the devil" in the baptismal service, and "the resurrection" in an important passage of the burial service, were substituted for "forsake the devil" and "resurrection."

§ **34.** *Of the Attempted Revision in* 1689. (*See* § 25.)—During the proceedings which issued in the accession of William III. hopes were held out in high quarters to the Nonconformists that an effort would be made to meet their objections to the Church and enable them to rejoin it. When Convocation met on December 4th, 1689, it was soon apparent that the Upper House was favourable to some measure of comprehension, but the Lower strongly opposed. The

measure disestablishing the Episcopal Church of Scotland, the triumphant attitude of the Presbyterian party in both countries, and their evident disposition to accept all advances as a victory for themselves, had awakened the keenest feelings in the minds of English Churchmen (Card. *C.* 414). The Archbishop and his friends saw the hopelessness of proceeding while such was the temper of the times both within and without the Church of England, and the matter dropped. There was reason to believe that the alterations recommended by the commissioners were numerous and important; but they were not allowed to be made public (*ib.*, 418). In 1854 however, in consequence of an Address (March 14th) from the House of Commons, a copy was furnished (May 5th) from the original volume in Lambeth Palace Library, and this was ordered (June 2nd) by the House to be printed. For the general public it was edited by Mr. John Taylor, in a volume entitled *The Revised Liturgy of* 1689. Bagster, 1855.

CHAPTER VIII.

PREFATORY MATTER OF THE PRAYER BOOK.

§ **35.** *The Preface, its History.*—The original Preface of 1549 was that portion now headed "*Concerning the Service of the Church,*" following what is now called THE PREFACE, and preceding "*Of Ceremonies.*" It began, "There never was any thing by the wit of man;" but did not end as that section now does, "and to pray with him" (*vide infr.*).

The section "*Of Ceremonies, why some be abolished, and some retained,*" commencing and ending as at present, "Of such ceremonies . . . in divers countries," was likewise the composition of 1549; but it was placed, as a sort of appendix, at the end of the book instead of where it is now; and there were appended to it *Certain Notes* enjoining vestments, and leaving optional various gestures, such as kneeling, crossing, holding up the hands, and knocking the breast.

1552. In this revision THE PREFACE of 1549 still bore that name, but it was lengthened by the clause, "And if the bishop," and the paragraphs "And all priests," "And the curate," terminating with "and to pray with him," as at present.

The section "Of Ceremonies," which in 1549 stood

at the end of the book, was in 1552 placed where it now stands. The *Certain Notes* were omitted.

1662. That section now called THE PREFACE was composed in 1662, and placed, as at present, before the older Preface, which is now appended to it under the title *Concerning the Service of the Church*, followed by *Of Ceremonies*, as before.

§ **36.** *The Preface, etc., Contents.*—The section *Concerning the Service of the Church* (THE PREFACE of 1549) states the reasons for the original reform of the service; viz., to restore the reading of Holy Scripture to its proper place in the service; to have the prayers in the English tongue; to omit things untrue, uncertain, vain, and superstitious; to have but one use.

The section *Of Ceremonies* (composed in 1549) defends their curtailment, on the grounds that some had blinded the people, and obscured the glory of God, and were worthy to be cut away and clean rejected; while others had, by their excessive multitude, become an intolerable burden, besides being abused by the superstitious blindness of the unlearned and the insatiable avarice of those who sought their own lucre more than the glory of God.

The revisers of 1552, 1559, 1604, are not represented by a Preface, and we have here no official statement of their views. With the revisers of 1662 it is otherwise, and in the five paragraphs of their Preface they state as follows.

1. In the various revisions since the Reformation, the "main body and essentials" of the Prayer Book

have continued the same, and still stand firm and unshaken.

2. The laws enjoining the use of the Liturgy were not repealed during the confusions of the Commonwealth; the Liturgy was never legally abolished.

3. The changes of 1662 were expedient, but not necessary. The book as it stood before contained nothing contrary to the Word of God or sound doctrine, nothing which a godly man might not with a good conscience use and submit unto.

4. The aim has been to promote peace and unity in the Church, excite devotion in public worship, and cut off occasion of cavil.

5. Since Convocation has examined and approved the book, they hope it will be accepted and approved by all sober, peaceable, and truly conscientious sons of the Church of England.

The Caroline divines, in short, cordially endorse the Prayer Book which has been handed down to them; they desire no change whatever on their own account; they hint no depreciation of their predecessors' work, throw out no querulous regrets, nor express the remotest desire to undo any part of the work they have been examining; on the contrary, they warmly recommend it to the veneration of their brother Churchmen. It may be remarked that the revisers in their Preface designate the whole Prayer Book the Liturgy, not confining that term to the Communion Service.

§ **37.** *The Lectionary, its History.*—We have at present a twofold scheme of Scripture lections or lessons,—one for the Communion Service, confined to

the Gospels and Epistles; the other for non-Communion Services, taking in the Old Testament as well as the New.

The Communion Lectionary consists of short passages; the other often of entire chapters.

Before 1549 the Communion Lectionary was the principal, and the only one confined to Scripture, the non-Communion lections being short miscellaneous passages, drawn from the Fathers and the lives of the saints more than from Scripture, interrupted, too, perpetually by responds and short anthems called verses.

The first approach to our modern plan of chapters from the Old and New Testaments in the daily non-Communion Service came from the reformed Roman Breviary of Cardinal Quignonez, in 1536, his object being to bring Holy Scripture more distinctly forward in the Church services.

In 1539, Cranmer's or the Great Bible came out in England; and on May 6th, 1541, a proclamation appeared for every parish church to provide itself with a copy before the feast of All Saints; not, however, with a view to its being publicly read in Divine service, but that the parishioners might resort to it for private reading. On Feb. 21st, 1543, in compliance with the royal pleasure Convocation ordered that one chapter of the New Testament should be read after the Te Deum and the Magnificat, and that when the New Testament was finished the Old Testament should be begun. (Wilk. iii. 863; Full. iii. 198).

In 1549 every day in the Calendar was assigned its chapters from Old and New Testaments, morning and

evening. Lessons were also provided for holydays,—notified, however, not in a table as now, but under the Collect, Epistle, and Gospel for the days. There were no special lessons for Sundays, Sundays taking their turn with other days.

In 1552 the Lessons for holydays were placed in a separate table. In 1559 Proper Lessons for Sundays first appeared. The Lectionary then consisted of three tables, exhibiting (1) Lessons in the Calendar for each day in the year; (2) Lessons proper for Sundays; (3) Lessons proper for holydays.

Our present New Lectionary was drawn up by the Ritual Commission appointed in 1867. Its third Report, dated January 12th, 1870, contains a revised Table of Lessons, which was afterwards accepted by the Convocations of Canterbury and York, and authorised by the Prayer Book (Table of Lessons) Act, July 13th, 1871, 34 & 35 Vict. c. 37 (Cripps, 570). It was optional from Jan. 1st, 1872, and compulsory from Jan. 1st, 1879. The New Lectionary does not differ substantially from the old. It provides alternative Old Testament Lessons for Evening Service, to prevent the necessity of reading the same chapter both afternoon and evening, and it somewhat shortens the Lessons by reading parts of chapters instead of complete ones.

§ **38.** *The Lessons Proper for Sundays* are selected chapters from selected books of the Old Testament. There are no special selections from the New Testament, which is read in regular course according to the day of the month, Sundays and other days alike. The book which furnishes the most numerous Sunday

Lessons is Isaiah, which is read from Advent Sunday to where Epiphany Sundays often end. At Septuagesima commences Genesis, from which the next largest number is taken; and this book is read nearly to the end of Lent. The Pentateuch goes on to Whit Sunday. Joshua, Judges, Samuel, Chronicles, and Kings occupy the first half of the Sundays after Trinity, the Prophets the second half, the Minor Prophets coming last.

§ **39.** *Lessons Proper for Holydays.*—The holydays which have proper Lessons have Collects, Epistles, and Gospels. They commemorate (1) seasons and events in our Lord's history, and (2) the following saints, viz., St. Mary; the thirteen apostles, including Matthias and Paul; the evangelists Mark and Luke; St. John the Baptist; the deacon and martyr Stephen; Barnabas the companion of the apostles. Reckoned under the second head there are also, without individual names, the Holy Innocents or Infants, and All Saints; and the heavenly beings Michael and All Angels.

These persons, events, and seasons are biblical, except All Saints, who include the people of God of every age.

The Lessons are, as a rule, from the canonical books; but the Apocrypha is read four times, viz., Baruch once, on Innocents' Day; Ecclesiasticus once, on St. Luke's; Wisdom twice, on All Saints'.

§ **40.** *Proper Psalms.*—These, in 1549, were appointed for the following four days: Christmas,

Easter, Ascension, Whit Sunday; not, however, in a separate table, but, like the Proper Lessons, among the Collects, Epistles, and Gospels for the days.

In 1552 the four days remained the same, but a separate table of "PROPER PSALMS AND LESSONS" was formed.

In 1559 the Proper Psalms had their own table appended to one of Proper Lessons, as at present.

In 1662 two more days were added,—Ash Wednesday and Good Friday, making six as now. Trinity Sunday has no Proper Psalms.

§ **41.** *The Calendar Lessons.*—These exhibit a tabular arrangement for reading nearly the whole Bible in the course of a year in the daily service. The omitted portions are chiefly the bulk of Leviticus, 1 Chron. (except a part of one chapter), Canticles, and Lamentations, the Psalms being not read as Lessons, but recited with the people. The year commences with Genesis, and the books are read in their order, except that Isaiah is reserved to the end of the year. Malachi is finished on October 27th, and on October 29th, the day following SS. Simon and Jude, the Apocrypha is read during three weeks, ending on November 18th.

The older Lectionaries of 1549, 1552, 1559 read more of the Apocrypha, commencing with Tobit on October 5th, and then going on to Judith, Wisdom, Ecclesiasticus, Baruch, ended on November 27th, fifty-four days. The Lectionary of 1662 commenced the Apocrypha still earlier, viz., September 27th, and, adding the *History of Susanna* and *Bel and the*

Dragon, ended on November 23rd, after an Apocryphal course of fifty-eight days.

The Apocryphal Lessons of the present Lectionary are confined to Wisdom, Ecclesiasticus, and two chapters of Baruch.

On November 18th, the day that the Apocryphal Lessons end, Isaiah begins, and this book continues to the close of the year, embracing, therefore, all Advent and Christmastide.

The New Testament is read through twice in the year, once in the morning and once in the evening, and it is so managed that the Gospels are never read twice on the same day; yet always once, except during twenty days (reduced to eighteen by the occurrence of two saints' days) in June and July; and when the Gospel Lessons have ended in the morning, they begin (after that interval) in the evening. Another exception is that the Apocalypse is read both morning and evening from the 17th to the close of December, which was a provision of the New Lectionary, the old one having excluded the Apocalypse. In the second half of December, therefore, comprising the last week in Advent and all Christmas time, the Calendar Lessons are from Isaiah and the Apocalypse.

§ **42.** *The Saints' Days and Calendar Holydays.*— These are the immoveable ones only. Some are in red or Italic letters, others in black and Roman. The red-letter days are those which are kept holy by a special service, with Communion, and the names commemorated are (except All Saints') biblical. These will be treated of in another part of this work,

and we will remark here only this, that the red-letter days occur on an average twice a month, and that there is no month without one at least.

The black-letter days may be thus grouped :—

(*a*) Five with biblical subjects,—*viz.*, Mary Magdalen, Transfiguration, Name of Jesus, Beheading of John the Baptist, Visitation of the Virgin Mary to Elizabeth.

(*b*) Three relating to biblical persons, but with non-biblical accompaniments,—*viz.*, to St. Mary and her *Conception* and *Nativity;* to St. John, with the addition "Ante Portam Latinam," commemorating the tradition that he was delivered from the caldron of boiling oil before the Latin Gate of Rome.

(*c*) Five commemorating early and conspicuous Fathers of the Latin Church,—*viz.*, Cyprian bishop of Carthage; Hilary bishop of Poictiers; Ambrose bishop of Milan; Jerome presbyter at Bethlehem; Augustine bishop of Hippo in Africa. None of the Greek Fathers occur.

(*d*) Four commemorating bishops of Rome,—*viz.*, Clemens Romanus, Fabian the martyr, Silvester, Gregory the Great, the last of whom sent Augustine the missionary to Britain.

(*e*) Two commemorating persons otherwise prominent in the Church history of the West,—*viz.*, Martin bishop of Tours, and Benedict of Nursia founder of the Benedictine Order.

(*f*) Several belonging to English Church history in particular,—*viz.*, in the Roman period, Alban martyred in 304: in the British period, David bishop in Wales: in the heptarchal period, Augustine

first archbishop of Canterbury, Chad bishop of Lichfield, Etheldreda abbess of Ely, Bede of Jarrow the Church historian, Boniface missionary to Germany: in the period of the Anglo-Saxon monarchy, Edmund, a dependent king of East Anglia, murdered by the Danes, Swithun bishop of Winchester, Dunstan archbishop of Canterbury, Edward king of England, murdered from political motives, Alphege archbishop of Canterbury, murdered by the Danes: in the mediæval period, Hugh bishop of Lincoln, *ob.* 1200, Richard bishop of Chichester, *ob.* 1253.

In modern times there have been added to the Calendar three red-letter days: Charles king and martyr, January 30th; Restoration of Charles II., May 29th; Papists' Conspiracy, November 5th. These were formerly observed with special services, which were abolished January 17th, 1859. The days, however, were not retained in the Calendar as black-letter days.

There are other days not noticed in the above classification, but which have become familiar to us, as St. Valentine, St. George, St. Lawrence, St. Crispin, St. Cæcilia, St. Catherine; besides others less famous.

§ **43.** *History of the Calendar.* — The mediæval Calendar exhibited only saints' days and holydays, which were very numerous, sometimes exceeding twenty a month, many of them having their own collect, epistle, and gospel, and all receiving some notice in the service on their days. The only use of the Calendar was to exhibit these commemorations

there being attached to it no table of lessons like that for which our Calendar is chiefly consulted.

The reformed Calendar of 1549 exhibited no saints' days whatever, besides twenty-five red-letter ones, making one, two, or three in a month, the prominent feature of it being the table of lessons. Compared with the Sarum Calendar it illustrates to the eye in a most striking manner how Holy Scripture had then taken the place of the saints.

In 1552 Mary Magdalen and Barnabas, who had appeared in 1549, were omitted, reducing the red-letter days to twenty-three; but four black-letter days were added, those of Clement, Lawrence, George, and Lammas, the first black-letter and non-biblical commemorations admitted into the reformed Calendar.

In 1559 Clement was omitted and Barnabas restored, without any further change, making twenty-four red-letter and three black-letter days.

In 1561 a commission was appointed to revise the tables and rules, and the list of saints was then made nearly as at present.

In 1662 Alban, Bede, and Enurchus were added, completing the Calendar as we now have it.

CHAPTER IX.

MORNING AND EVENING PRAYER.

§ **44.** *Their History as a Whole.*—In 1549 both began with the first Lord's Prayer and ended with the Third Collect. All the forms were drawn from five of the Hours of the Breviary, and the subjoined tabular view, which shows the principal contents of each of those services, will explain how the three old Morning Hours furnished the new Matins, and the two old Evening Hours the new Evensong:—

MATINS (including NOCTURNS.) Our Father, Hail Mary Versicles, Glory, Venite, Psalms, Lessons, Te Deum.
LAUDS. Versicles, Glory, Psalms, Benedicite, Short Chapter, Benedictus, Suffrages, First and Second Collects, Jubilate (Sunday).
PRIME. Our Father, Versicles, Glory, Psalms, Athanasian Creed, Short Chapter, Short Litany, Our Father, Creed, Confession and Absolution, Third Collect, Prayers for the Intercession of the Virgin and the Saints.

VESPERS. Our Father, Versicles, Psalms, Short Chapter, Magnificat, Short Litany, Our Father, Suffrages, First and Second Collects.
COMPLINE. Our Father, Versicles, Psalms, Short Chapter, Nunc Dimittis, Short Litany, Our Father, Suffrages, Creed, Confession and Absolution, Third Collect.

Thus on Whit Sunday, 1549, the priest found

nearly all his old forms reappearing, though in an unaccustomed tongue. The people too would recognise much that they had been familiar with in their Primers, missing, however, the usual addresses to St. Mary, and sensible of novelty on finding themselves reciting Psalms and listening to two full chapters. Few doctrinal changes would be noticed at this service on the festival we are supposing, but on some ensuing Saints' Days there would be noted, new collects, without any reference in them to the saints' intercessions.

The Second and Third Collects, morning and evening, four in all, occur in the Gelasian and Gregorian Sacramentaries; the Prayer for the Clergy and the People in the Gelasian.

1552. The titles now became Morning Prayer and Evening Prayer. There were also inserted (but only as yet in the Morning Prayer) the Sentences, Exhortation, Confession, Absolution, which were borrowed, as to their general features, from the Liturgy then recently published by Valerandus Pollanus (*vide* § 16). Here was a new opening, which may be called a service of public penitence; and its appearance was at a time when the private penitential service of auricular confession and its accompaniments was being discouraged by the omission of the sentence which left it optional (*vide* § 100, sub ann. 1552). A penitential opening of Divine service, followed by psalmody, is described by St. Basil (*Ep.* 63) in the fourth century as the common practice in his time.

The ancient Prime and Compline contained a

penitential service towards the end of the office, before the First Collect. The minister confessed to God, St. Mary, the Saints, and the choir, that he had sinned exceedingly in thought, word, and deed, through his fault, and besought St. Mary, the Saints, and the choir to pray for him. The choir replied by praying an absolution for him. The choir then made a similar confession by one of its members, with a similar prayer for absolution, which the priest reciprocated (P. & W. ii. 53, 239, 241).

1662. The penitential opening of the Morning Service of 1552 was now similarly prefixed to the Evening Service. The five prayers after the Third Collect were now here placed, concluding the service; but none of them were then newly composed, and some had been in the Prayer Book before in other places, as will be noticed under each of them separately further on.

Thus the service, as it came forth in 1549, was one both old and new, the old preponderating; but in the form it wears now, and in contrast with the Breviary, the new seems to predominate.

We proceed next with the individual forms.

§ **45.** *The Ornaments Rubric.*—"And here is to be noted," etc. This direction originally stood as a passage of Elizabeth's Act of Uniformity, 1559, and was placed as a rubric in its present position in 1662. As to what ornaments and vestments are legal under it, two opinions are held; one, that all the vestments and ornaments sanctioned by Edward's First Prayer Book, 1549, are now lawful; the other, laying stress

on the word "retained," is that not *all*, but only such of them as were in use in 1662, are now permissible.

Each view, exhaustively argued in the form of a case for counsel's opinion (1866), may be seen, with the opinions, in the First Report of the Ritual Com mission (August 19th, 1867), pp. 132—156. The Court of Appeal, in the Purchas judgment (February 23rd, 1871), took the second view, which is now the law.

§ **46.** *The Sentences* are eleven passages from various parts of the Bible, to prepare the mind of the worshipper, reminding him that—

(*a*) All are guilty in God's sight ("no man living be justified").

(*b*) The penalty of abiding in sin is death ("shall save his soul alive").

(*c*) Sensibility to sin is required ("ever before me," "broken and contrite heart").

(*d*) Likewise a confession of sin ("I acknowledge," "If we confess").

(*e*) And a turning from sin ("When the wicked," "Repent ye").

(*f*) Unto God ("Unto my Father," "Unto the Lord your God").

(*g*) Forgiveness is obtainable ("to forgive us," "blot out," "gracious and merciful," "not in Thine anger").

§ **47.** *The Exhortation* reminds the worshippers—

(*a*) That they are assembled to thank God for benefits received at His hands;

(*b*) To set forth His praise, *i.e.*, independently of such benefits;

(*c*) To hear the instruction of His word;

(*d*) To pray for blessings for their souls and bodies;

(*e*) And that it is when assembled for these purposes that they "most chiefly" ought to confess their sins to God. This passage lays stress on public confession to God, as though even more important than private. The reason may perhaps be expressed thus: Confession is the first act of all worship; and as assembled worship, representing the whole Church before God, is the chiefest, so is the confession of the assembled Church.

§ **48.** *The Confession*—

(*a*) Acknowledges our wanderings from God ("All we like sheep," Isa. liii. 6; "I have gone astray," Psalm cxix. 176).

(*b*) Disobedience in omission and commission.

(*c*) An innate sinfulness as its root ("devices and desires," etc.).

(*d*) Helplessness ("no health," *i.e.*, salvation, "in us").

(*e*) Supplicates mercy on the grounds of confession, repentance, and God's promises in Christ.

(*f*) Seeks assistance for a holier life.

In this Confession the acknowledgment of sin predominates, as in the Communion Confession sorrow for sin does.

The Absolution, Lord's Prayer, Versicles, Gloria Patri, Creed, will be considered under other heads. For the Venite see INVITATORY in the Glossary.

§ **49.** *The Canticles.*—Of these, taken in their widest sense, there are eight,—four coming after the Old Testament Lessons, and four after the New Testament. The first four are *Te Deum, Benedicite, Magnificat, Cantate;* the second are *Benedictus, Jubilate, Nunc Dimittis, Deus Misereatur.*

The *Te Deum* (which will be considered separately further on) may be regarded as an expansion of the cry of the Seraphim, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory" (Isa. vi. 3), with the comment of John xii. 41, that Isaiah then beheld Christ's glory and spoke of Him. It intimates that the Old Testament generally points to Christ.

The *Benedicite* may be considered as an expansion of Pss. ciii. 20—22, cxlviii., passages authorising such poetical addresses to the works of God; and if some Old Testament saints are included in the invocations, it is only to bid them also to praise God. That the works (*i.e.*, the active operations) of God set forth His glory is a very prominent Old Testament thought.

The *Magnificat* reminds us how the promises to the race of Abraham point to the coming of Christ.

The *Cantate* intimates that the promises to Israel carry the prophecy of redemption to the Gentile as well as the Jew.

In the *Benedictus* God has visited His people, and those who were in darkness have seen a great light,

—an appropriate thought after a New Testament lesson.

The titles *Benedictus* and *Benedicite* strikingly answer one another, and the juxtaposition of the two canticles is suggestive.

The *Jubilate* strikes the note of exulting joy for the glad tidings of salvation.

In the *Nunc Dimittis* the salvation is come, and our eyes have seen it.

Deus Misereatur prays that the light may spread unto the ends of the earth.

Archbishop Whitgift, replying to Cartwright, observes of the *Nunc Dimittis*, the *Magnificat*, and the *Benedictus*, that their object is not to remind the worshippers of death, of the Virgin, and of John the Baptist, but that they are specially profitable "because they contain the mystery of our salvation and the praise of God for the same." (Whitg. ii. 478, 482.)

§ **50.** *Versicles.*—Under this name, not now employed in the Prayer Book, we may consider various ejaculatory forms pronounced by the minister, and responded to by the people, calculated to give variety and life to the service.

i. Four such Versicles follow the first Lord's Prayer, beginning, "O Lord, open Thou our lips." They are taken from Psalms li. 15, lxx. 1, and are said kneeling.

ii. Four others follow, and are said standing, viz., the *Gloria Patri* and "Praise ye the Lord," etc. They may be considered as versicular and ejaculatory praise and bidding praise.

iii. A third set of Versicles precedes the second Lord's Prayer, and these vary in their character. The first couplet, "The Lord be with you," etc., is the salutation of the minister (after Ruth ii. 4), and the response of the people. He and they desire for each other the Divine presence while they address themselves to prayer.

iv. The minister follows with a versicular exhortation, *Let us pray,* on which more will be said further on (§ 82).

v. The three supplications for mercy coming next are commonly called the Short or Lesser Litany. *Cf.* § 63, § 65 (*a*).

vi. Six couplets of Versicles follow the second Lord's Prayer. We appear to have an authoritative name for this set, as they are spoken of in the Primer of 1553 (Burt. 406) and in a rubric of the service for May 29th, as "the Suffrages next after the Creed;" and why they are designated "after the Creed" rather than "after the Lord's Prayer" may be understood from some subsequent remarks (§ 80), as well as from the circumstance of the Lord's Prayer having occurred twice. Suffrages, therefore, would seem a convenient title by which to distinguish these twelve Versicles. As to the Suffrages of the Litany, *vide* § 65 (*a*).

The six couplets run :—

1. "O Lord, shew Thy mercy," etc. (Psalm lxxxv. 7).

2. "O Lord, save the Queen," etc., from the Greek of Psalm xx. 9, Κύριε σῶσον τὸν βασιλέα, καὶ ἐπάκουσον ἡμῶν ἐν ᾗ ἂν ἡμέρᾳ ἐπικαλεσώμεθά σε.

3. "Endue Thy ministers" (Psalm cxxxii. 9).

4. "O Lord, save Thy people" (Psalm xxviii. 9).

5. "Give peace," etc. This couplet does not seem taken directly from any passage of Scripture; but it echoes 2 Kings xx. 19, "Is it not good, if peace and truth be in my days?" and Psalm xxix. 11. The response, "Because there is none other," may be compared with Psalm lx. 11, 2 Chron. xxxii. 8. Its connection is that we ask God alone for peace, not relying upon our own arm to win and keep it for us.

6. "O God, make clean," etc. (Psalm li. 10, 11).

It is the nation and the Church that are in view in these Versicles; and this is accounted for by the fact that from 1549, and downwards, Morning and Evening Prayer ended with the Third Collect, and it was only in 1662 that our present State prayers which follow the Third Collect were added to this service. The Versicles in fact are the old State prayers of the morning and evening service, bringing the civil government, the ministry of the Church, the people, "God's inheritance," and public peace, before God.

§ **51.** *The Second and Third Collects.*—The two in the morning are entitled *For Peace* and *For Grace.* The subject of the evening Second Collect is peace, as is expressly said in the rubric, while the title is silent. In the *Primer* of 1553, p. 406, the title gives it so. The Third in the evening is for *Aid against all Perils.* Looking more closely, we notice that the peace prayed for in the morning is in view of a hostile world about to be encountered; in the evening, after the world has been met, the peace which it cannot give is prayed for. The Third Collect in the morning asks for grace against the enemies of the soul who are about

to be met; the Third in the evening is in view of possible perils in the literal darkness. The language seems borrowed from Psalm xviii. 28: "Thou wilt light my candle; the Lord my God will enlighten my darkness."

The rubric for the Anthem will be mentioned § 132. Some passages to be noted are—

"In knowledge of Whom standeth our eternal life" (quem nôsse vivere est);

"Whose service is perfect freedom" (cui servire regnare est);

"Who hast given us grace at this time with one accord to make our common supplications unto Thee" (ὁ τὰς κοινὰς ταύτας καὶ συμφώνους ἡμῖν χαρισάμενος προσευχάς);

"There is no health in us" (Isa. i. 6);

"Godly, righteous, and sober life" (Titus ii. 12);

"Hath magnified me" (ἐποίησέ μοι μεγαλεῖα);

"Bishops and curates" ("pontifices" in *Gelas. Sac.*)

§ **52.** *Collects.*—The forms considered in the preceding section are named Collects, while those of the following section are entitled Prayers. The ancient service books recognised *oratio, secreta, collecta;* and in some places the two latter occur in marked antithesis, suggesting that, while *secreta* was a prayer said by the minister to himself, the *collecta* was one in which he included the assembly (*collecta*) with him. *Oratio,* the Latin for prayer, compared with the frequent injunction "*oremus,*" "let us pray," appears to indicate a form in which the people are a party with the minister, and are prayed with rather than for. The

general characteristic of the Collect is brevity and concentration, and of Prayer diffuseness; but the distinction is not always maintained.

§ **53.** *The Prayers after the Third Collect.*—Four of these are entitled prayers, and with the concluding "Grace," entitled "2 Cor. xiii.," make five in all. With these forms the word prayer first occurs in a title, the preceding forms being collects. The Morning and Evening Prayer had always ended with the Third Collect, until in 1662 the service was lengthened by this addition. The service of 1549, which contained neither the present beginning nor the present ending, seems rather defective in the element of prayer. Three short collects, besides the Lord's Prayer, were all. The versicle form predominated almost above the prayer form, while Psalms and Canticles immeasurably exceeded both. The whole service might almost have been called lauds. Yet in lauds prayer largely intermingles with praise. There was then no rubric for the anthem, but the whole service seemed anthem. This rubric will be reserved to a later place (§ 132), and we proceed now to consider each of the five prayers individually.

(i.) The prayer for the Sovereign occurs, though in a more diffuse form, in the Primer of 1553 (*Lit. Ed. VI.* 393), and it had previously appeared in two private collections between 1545 and 1548 (Proc. 242). As a public form it is first seen, and then in its present more condensed shape, in the Litany adopted in Queen Elizabeth's chapel in 1559 (*Lit. Eliz.* 16), before the new Book was ready. In every office of general and

public worship of the Church of England, such as Morning and Evening Prayer, the Litany, the Communion, the Sovereign has been prayed for from 1549 downwards, but only in the last two by name and at length until 1662. Before that, in Morning and Evening Prayer it was only in a single suffrage, "O Lord, save the Queen;" but since 1662, by the insertion of this prayer, supplications for the Sovereign have been made in the regular daily worship in fuller detail.

(ii.) The prayer for the Royal Family. In 1549 and 1552 the next in succession to the crown was the Lady Mary, a bitter opponent of the Common Prayer. In 1559, and all through Elizabeth's reign, the succession was very uncertain. Thus King James's was the first royal family that would be likely to suggest such a prayer as this, and in 1604 it first entered the Prayer Book. Earlier than this it has not been traced. Its original position was at the end of the Litany, and it was transferred to Morning and Evening Prayer, as at present, in 1662.

(iii.) The prayer for the Clergy and People, occurring in the Sacramentary of Gelasius, was first adopted into an English public formulary in 1544, when it was placed in the Litany. It occurs in the Litanies of 1558 and 1559, and in 1662 was transferred to Morning and Evening Prayer as now.

These three were the principal prayers for the public estate occurring in Morning and Evening Prayer from 1662, throwing into the shade, though not superseding, the previous ones in the Versicles. The Sovereign, Clergy, and People occur in the order

here named, and in the order of the petitions in the Litany.

"Who alone workest great marvels" (cf. Ps. cxxxvi. 4). The existence and conservation of the Church is a marvel due to God alone (Humphry).

(iv.) The prayer of St. Chrysostom is found in the Liturgy of St. Basil, but not in the Liturgy of St. Chrysostom, in the earliest MS. of those two, viz., the Barberini. In subsequent MSS. it occurs in both Liturgies, and, of course, in the earliest printed volume of Greek Liturgies, viz. that which appeared in 1526 at Rome in Greek, and in 1528 at Venice in Latin. (For its appearance *in situ, vide* Sw. 76, 113; and N. & L. 95.) In 1544, when this was the only volume of Oriental Liturgies yet printed, this prayer was adopted in the first authorised English Litany, or rather at the end of it. In 1662, without being removed from the Litany, it was given a second place in Morning and Evening Prayer, as at present.

(v.) The Benediction, from 2 Cor. xiii. 14, was introduced into the Prayer Book in 1559, among the prayers at the end of the Litany. In 1662 it received an additional place at the conclusion of Morning and Evening Prayer.

CHAPTER X.

THE ABSOLUTIONS.

§ **54.** *Three Forms of Absolution compared.*—In the Morning and Evening Prayer the Absolution is declaratory: "He pardoneth and absolveth." At Holy Communion it is (like the Blessing) precatory: "Pardon and deliver thee." In the Visitation of the Sick it is partly precatory, "Our Lord . . . forgive thee;" and partly direct, "I absolve thee." This third absolution is the only private one. For persons in health there is now no private form, the rubric of 1549, which appointed the third one for this purpose, having been omitted in 1552.

§ **55.** *The Authority for Absolution* is cited in the first and third forms alone, viz., (1) That God the Father hath given power and commandment to His ministers to declare and pronounce absolution; (2) That our Lord Jesus Christ hath left power to His Church to absolve.

Only for the second of these statements, viz., that "our Lord Jesus Christ" left power, can a direct text be adduced, viz. St. John xx. 23, where it is Christ who says, "Whosesoever sins ye remit," etc.; and it is in these words that the *jus absolutionis* is conferred upon the priest at his ordination. That

"God the Father" gave power and commandment is nowhere expressly stated; but God speaks unto us in His Son (Heb. i. 1), and this justifies the wording of the first Absolution, which no doubt refers also to the passage in St. John.

§ **56.** *The Office of Absolution, its Nature.*—The first of the three forms, by its manner of referring to its authority, understands that the minister's office, as conveyed by St. John xx. 23, is to declare the absolving grace of God, and assure the penitent of it. In the third absolution, therefore, since it is founded on the same authority, as itself more expressly declares, the minister must needs consider that he discharges an office of the same nature, and he must understand the words "I absolve thee" as an equivalent form to "I declare and pronounce unto thee God's absolving grace."

§ **57.** *The Effects of the Absolution.* — The first form, after declaring the pardon and absolution of those who truly repent, goes on to exhort us to pray for true repentance. It is also followed by the Lord's Prayer, which supplicates forgiveness. On the twenty-first and twenty-fourth Sundays after Trinity, notwithstanding that pardon and absolution have been already declared, both are prayed for in the collect for the day. Absolution is also prayed for in the Commination, remission and forgiveness in the Litany and on Ash-Wednesday. The second form also is succeeded, though not immediately, by the Lord's Prayer and its petition for pardon; while next

to this again comes a prayer in which God is most humbly besought to grant remission of sins. In the case of the third absolution the after-prayer for pardon is more especially noticeable. The penitent has confessed with an express view to absolution; the precatory absolution, "Our Lord absolve thee," has succeeded; then the official sentence, "I absolve thee;" and still there immediately follows a very full and most earnest supplication by the minister that God would put away the sins of His servant, who is still desiring pardon and forgiveness, and that God will continue him in the unity of the Church and not impute unto him his former sins.

The penitent is thus not lulled into a false security, as though the Church's absolution completed the remission and took effect, like a judge's sentence in court, by the utterance of the words, or like the words which complete the act of baptism or the act of marriage; he is not made to suppose that the official sentence settles his account with God. The office of a minister in absolution is to present in the name of God a remission of sins as a gift to the penitent which he himself must take up, either then or thereafter, by his own personal and individual faith in Christ and true repentance. Wheatly understands the daily absolution to be "an actual conveyance of pardon, at the very instant of pronouncing it, to all that come within the terms proposed;" and that it "is more than declarative, that it is truly effective, insuring and conveying to the proper subjects thereof the very absolution or remission itself" (pp. 114, 119, and Preface, ed.

1839). He urges this view by various arguments. Mr. Humphry (Hum. 104) is not convinced by them. He understands it to be "a declaration on the part of God's minister that God forgives those who truly repent."

§ 58. *The Office of Absolution, its Limits.*—The priest has received at ordination with the *jus absolutionis* no personal grant.

(*a*) He absolves in no other form of words than the authorised one; it would be exceeding his authority to frame any for himself.

(*b*) That authorised form he pronounces while officiating in authorised offices only, and where his directions mark the proper place for him. He cannot pronounce an absolution in the Litany, in the Commination Service, in baptism, in confirmation; nor at any private conference with one of his flock, except in sickness, nor even then unless at the penitent's own request, however much the penitent may have been moved to make confession, and may have made confession. The *jus absolutionis* is not his at family prayer, in social worship, in a free mission service, much less on any non-devotional occasion. He can never act freely and spontaneously, as our Lord did in addressing the palsied man brought to Him: "Son, thy sins be forgiven thee" (St. Mark ii. 5).

(*c*) The minister, when he forms one of the congregation, and even when he is officiating in the confession, receives absolution like any layman: ordination has given him no exceptional privilege in this respect.

(*d*) When he officiates in the public absolution he must be considered as a recipient of his own absolution, for otherwise he must go without one; but he cannot absolve himself in sickness.

The priest, then, to sum up, having the *jus absolutionis* conferred upon him at his ordination, exercises it only as the conductor of a prescribed office, and he cannot be said to have Christ's absolving power delegated to him, except in an extremely restricted sense. He is a servant carrying a prescribed message, in a prescribed way, at a prescribed time, and then only are his acts official and valid.

It should be here added that in the Absolution rubric the "minister" of previous editions was in 1662 altered to "priest," thus showing an intention to exclude deacons. The rubric then also added that the priest was to be standing, "the people still kneeling."

CHAPTER XI.

THE TE DEUM.

59. *Its History.*—The earliest mention of this hymn by its title occurs in the monastic Rule of Cæsarius bishop of Arles, composed about A.D. 527. Certain psalms are there enjoined to be recited on Sundays, and after them *Te Deum Laudamus, Ter Sanctus,* and another (*D. C. A.* 1950). How much earlier it was composed there are no means of knowing; but it has been thought that its peculiar expressions can be traced back another century, to the age of the African Father St. Augustine (*ib.*).

In early times it was frequently appended to the Psalter, and one such Psalter now existing is the famous one at Vienna, which Charlemagne presented to Pope Hadrian I. (Om. *A. C.* 43), or else Charles the Bald to Hadrian II. (Sw. *Cr.* 199). Thus the *Te Deum* can be traced back textually to A.D. 772 at the earliest, or to 872 at the latest. It is entitled in this copy, "The Hymn which St. Ambrose and St. Augustine composed between them," the tradition then being that they extemporised it verse by verse alternately, at the baptism of Augustine by Ambrose in 386.

The Te Deum was sung on Sunday at Lauds

(P. & W. ii. 27), was adopted in the First Prayer Book, 1549, and has continued in every one since.

§ **60.** *Its Structure.*—Three divisions may be observed :—

(*a*) The first consists of thirteen verses, ending with "Comforter." This broadly represents the "thrice-holy" of Isa. vi., ending with a Gloria, "Father," "only Son," "the Comforter."

(*b*) The second, verses 14—19, beginning "Thou art the King of Glory," dwells on Christ's eternal glory and Sonship ; his Incarnation, Passion, Ascension ; and his future coming to judge the world.

(*c*) The third, beginning "We therefore pray," addresses Christ for mercy on the ground of His redeeming work. It incorporates, in a marked manner, three passages from the Psalms, viz. xxxi. 1, xxxiii. 22, cxlv. 2. Considering, moreover, how many articles of the Creed are embodied in the *Te Deum*, we might regard this canticle as a Creed in the form of adoration.

§ **61.** *Notes :*—

(*a*) "*All the earth* doth worship Thee;" "The holy Church throughout all the world doth acknowledge Thee." Such expressions might seem inconsistent with a very early age when but a comparatively small portion of the world was christianised. Yet the language of the early Fathers was very warm and exuberant while they contemplated the victories the Christian faith was winning in the farthest East and West. In Tertullian, for instance, *c.* 208, there is an eloquent passage (*Adv. Judæos*, cap. 7). These

exulting words reflected their minds exactly as they watched the prophecies being fulfilled and the Word of God going forth conquering and to conquer.

(*b*) "The noble army of martyrs" (*martyrum candidatus exercitus*), "The white-robed army," in allusion to Rev. vi., vii. The immense number, too, hinted at by the word army, seems to point to a time after the great persecution of Diocletian, A.D. 303—313. Nor is the military term insignificant; the empire of the world had been marshalled against the hosts of Christ, and the latter had overcome by the blood of the Lamb. That *canditatus* should not have been rendered in accordance with the above chapters is the more surprising as the Epistle for All Saints' Day was then as now from Rev. vii., and more especially when "white" occurs in three ancient English versions of about 1410 (*Vid.* Mask. *M. R.* iii. 16, 239, 241). The Primer of 1535 has "fair" (Burt. 82), from which must have come the present "noble." These later renderings seem to represent an opinion then prevailing that *candidatus* in the hymn did not in reality correspond with the *amicti stolis albis* of the Vulgate, and that *exercitus* pointed to a still militant body, not the apocalyptic throng which had come out of the tribulation.

(*c*) "The Father, of an *infinite* majesty" (*immensæ* majestatis, unmeasured, boundless).

(*d*) "When Thou tookest upon Thee" (*Tu ad liberandum suscepturus hominem*, When Thou *wast about to take upon Thee* [the nature of] man, for his deliverance). But *suscepisti hominem* was once the reading (*D.C.A.* 1950).

(*e*) "When Thou hadst overcome the sharpness of death" (*devicto mortis aculeo*, the sting of death, in allusion to 1 Cor. xv. 55—57).

(*f*) "Make them to be *numbered*" (*numerari*). The early reading was *munerari, e.g.*, "*rewarded*," in Maskell's Primer, *cir.* 1410 (Mask. *M. R.* iii. 17, cf. 240, 242). The change is considered as due to a misprint.

CHAPTER XII.

THE LITANY.

§ 62. *Origin of Litanies.*—Processional supplications in times of public distress were resorted to in the early ages of the Church, both in the East and West, and the service was called λιτανεία and *rogatio*, words denoting supplication. In course of time, however, they, from frequent repetition, lost their original fervour, and the person to infuse a new life and solemnity into them was Mamertus bishop of Vienne, c. A.D. 467, in a period of great public disasters. He proposed to his people to keep the three days before the approaching feast of the Ascension as fasts with special rogations; and so deep an impression was made that the services were repeated in the following year. Other bishops in the south of Gaul, under similar circumstances, adopted the plan, and soon the three days' Ascension-tide Rogation fast became general (*D.C.A.* 1004, *a*; *D.C.B.* "MAMERTUS"). In England the observance began probably with the arrival of St. Augustine, since the council of Clovesho, in 747, enjoins the keeping of the "three days before Ascension according to the custom of our ancestors" (H. & S. iii. 361, 368).

But although the Rogation solemnity, as a whole,

was an annual one, it need not be supposed that the distinctive prayer which accompanied it, the Litany, was used at no other times. The pathos and earnestness of the language in which it was composed made it suitable and welcome on any special occasion, like an ordination or church dedication.

§ **63.** *History of the English Litany.*—From the fifth or sixth century the Litany in the West began with *Kyrie eleison, Christe eleison, Kyrie eleison* (Palm. *O. L.* i. 322),—a circumstance which quite accounts for these versicles being named the *Lesser Litany*. The English Litany in the Primer of *c.* 1410 (Mask. *M. R.* iii. 99) has that beginning, and so have others belonging to pre-Reformation times (*e.g.*, in Maskell's Appendix, 217, 223; and Burton's *Primers*, p. 381).

Another feature of the mediæval Litany was an appeal to the saints. It was about the eighth century when this began, and the invocations, few at first, prodigiously increased, until a Paris Litany of the ninth century numbered as many as one hundred and two of them. Succeeding line after line, and page upon page, they appear almost to monopolise the Litany, or at least the invocatory part of it. The Lesser Litany, in three versicles, led the way; the Trinity was then invoked in four brief lines, thus:—

"Pater de cœlis, Deus: miserere nobis!
Fili, Redemptor mundi, Deus: miserere nobis!
Spiritus Sancte, Deus: miserere nobis!
Sancta Trinitas, unus Deus: miserere nobis!"

To the eye the seven lines look intended as intro-

ductory to the long list of saints who follow. At the head of these St. Mary occupies almost the same room as the Trinity, as she occurs in three separate invocations parallel with those of the Divine Persons. Next to her are invoked the angelic beings, of whom Michael, Gabriel, Raphael are named; then St. John the Baptist, then the patriarchs and prophets in general; afterwards each of the apostles, Peter and Paul leading. The female list, headed by Mary Magdalen, comes last. As each name is successively pronounced, "Ora pro nobis" is the response of the processionists. The Litany was thus the grand service for the invocation of saints. In Saints' Day collects God was petitioned for the blessings through their intercession; in the Litany they were themselves directly appealed to.

The Litany, being intended from the first for popular services, probably always existed in the vernacular; which, however, would not prove that English was used by the priests in public processions or in churches. On the contrary, when in 1544 an English Litany was set forth by royal authority for use in churches, one object of it was stated to be to encourage a better attendance at processions, which had fallen into neglect from the people not understanding Latin (§ 26).

This English Litany of 1544, the direct parent of our present one, exhibited in several respects a very marked difference from its predecessors. The long catalogue of saints was gone, and there were retained only three invocations to created beings, —one alone being named "St. Mary, mother of God our Saviour;" after whom came one to "Holy angels,

archangels, and all holy orders of blessed spirits;" and a third to "Holy patriarchs, prophets, apostles, martyrs, confessors, virgins, and all the blessed company of heaven." All the saints were there still, though but one was named.

With this striking abridgment the people would hardly recognise their Litany. In the popular notion all that string of invocations, which once began and went more than half through the whole service, was itself the Litany (Palm. *O. L.* i. 296). It, however, went some way towards swelling out the shrunken dimensions that the invocations to the Divine Persons were considerably amplified in the English rendering; and still further, that each of them was repeated in full by the people after the minister. But not only were the several saints excluded, the Lesser Litany was likewise omitted, and the effect was that the Trinity, which was before almost obscured in some four lines between the Kyrie and the saints, now opened the service and became its most prominent feature. The saints had been banished, the Trinity shone forth.

Although the disappearance of the saints had left the invocatory element comparatively so diminished, the expansion of what remained was so considerable as to enable that element still to retain its old place in popular estimation and be reckoned as the Litany *par excellence*. Indeed, invocations to the Divine Being for mercy were ever the fundamental idea of the Litany. It is from such a point of view, therefore, that we may best explain the new title which the service came to bear in 1544—and which it still bears

in the Ordination Service—namely, "A Litany with Suffrages." The suffrages which had used to follow the saints now came into greater prominence. They were reformed, and in various ways improved, as will be noted further on, and special attention was called to them by the new title.

Nor can another difference fail to strike any one who compares the Latin with the new English. The short marching step has disappeared, and a recitative more adapted to a motionless congregation has taken its place. "Sancta Trinitas, unus Deus, miserere nobis!" "Sancta Maria, virgo virginum, ora pro nobis!"—that was the kind of movement throughout. The Litany and Suffrages of 1544 belonged to a period when processions were confined to churches or their immediate precincts (*vid.* PROCESSIONS in the Glossary).

Finally, two other differences must be noted. In the Litany proper of 1544 the words "proceeding from the Father and the Son" were first added, thus bringing our English Litany into closer harmony with the Nicene Creed.

Now also first, among the suffrages, following "privy conspiracy," came the clause, "from the tyranny of the bishop of Rome, and all his detestable enormities."

The new Litany will be compared with its predecessors more in detail in the next section.

In 1549 the Litany was annexed to the Prayer Book rather than formed a constituent part of it. The title continued to run, "A Litany with Suffrages." Invocations to created beings were entirely omitted.

In 1552 the Litany was placed within the book, and called "The Litany" only, which was its title also in the Primer of 1553. In the Ordination Service the previous title held its place, as it does at the present day.

In 1559 the petition against the bishop of Rome was dropped.

In 1604 the Litany was to be used on Sundays, Wednesdays, and Fridays.

In 1662 the Litany was to be sung or said "after Morning Prayer" on the same three days, and thus, from being a separate service, it was combined with Morning Prayer.

Other changes in 1662 were as follows:—

The petition to illuminate "all bishops, pastors, and ministers of the Church" was altered to "all bishops, priests, and deacons."

"Rebellion" was deprecated after "privy conspiracy," where the "bishop of Rome" had stood till 1559.

"Schism" was deprecated after "heresy."

§ **64.** *The English Litany compared with its predecessor.*—We may notice the following points:—

(*a*) The fulness and flow of the English diction in all the opening invocations contrasted with the condensation of the Latin. Thus, where we now have, "O holy, blessed, and glorious Trinity, Three Persons and one God: have mercy upon us miserable sinners," the Latin had these six words, "Sancta Trinitas, unus Deus: miserere nobis!" Moreover, each of the four invocations is responded to by the people after

the minister in the English, which used not to be in the Latin. Thus in some measure was filled up the gap left by the long list of saints omitted.

(*b*) In the English are grouped into one many petitions which the Latin gave separately. Thus for the English, "From all evil and mischief; from sin, from the crafts and assaults of the devil; from Thy wrath, and from everlasting damnation, Good Lord, deliver us," the Latin had five petitions, with "Libera nos, Domine" after each, viz., "Ab omni malo; Ab insidiis diaboli; Ab infestationibus dæmonum; A venturâ irâ; A damnatione perpetuâ." Here the English condenses. Such minute subdivision ran all through the Latin.

(*c*) Numerous petitions are added which are not represented in the Latin, viz.:—

"From all sedition and privy conspiracy, etc., Good Lord, deliver us."

And the following, all beginning, "That it may please Thee":

"— to rule her heart in Thy faith" . . .

"— to be her defender and keeper" . . .

"— to bless and preserve" (the Royal Family) . . .

"— to endue the Lords of the Council" . . .

"— to bless and keep the Magistrates" . . .

"— to give us an heart to love and dread Thee" . . .

"— to give to all Thy people increase of grace" . . .

"— to bring into the way of truth" . . .

"— to strengthen such as do stand" . . .

"— to defend and provide for" . . .
"— to have mercy upon all men" . . .
"— to forgive our enemies" . . .
"— to give and preserve to our use" (not quite all this one).

In the supplication, "We humbly beseech," all is new after "deserved." The Prayer of St. Chrysostom and 2 Cor. xiii. are also new.

Thus, what with nearly half of it new, the omission of all the saints, the amplification of diction in the opening invocations, the grouping of many short petitions, and the refrain "Libera nos" curtailed in repetition, the English Litany represents a very considerable change from the mediæval one, and offers a distinct model of its own.

§ **65.** *Its Structure.* The Litany in its framework may be considered under five heads.

(*a*) The Invocations to the Holy Trinity, invoking mercy for us as sinners. "Have mercy!" is the keynote of a litany; it was to implore mercy that litanies were instituted. The *Lesser Litany* is so called because it appeals for mercy. To this section belongs, as we are disposed to think, the prayer, "Remember not," as a conclusion and a climax; representing in a summary way the mercy that is needed, the misery that is felt, and winding up with *Spare us, Good Lord.* Comber, Nicholls, Wheatly, and others, however, prefer to consider "Remember not" as commencing the Deprecations (*vide infr.*).

In former editions of the Prayer Book, which distinguished the "Litany" and the "Suffrages,"

this first portion must be reckoned to have been the Litany in its stricter and more confined sense, and in respect to the Lesser Litany this was the Greater.

The *Suffrages* now follow. That the term is thus rightly applied appears from the fact of the Ordination Service describing the special petition for those to be ordained as a "proper suffrage." The same thing appears also from the early title, *Litany and Suffrages.* The suffrages are distinguished as follows:—

(*b*) THE DEPRECATIONS, or prayers against evil, commencing "From all evil and mischief." Now follows a detail of the miseries present or feared, God's judgments and chastisements, by which He takes "vengeance of our sins," unless He have mercy and give deliverance.

(*c*) THE OBSECRATIONS, or prayers on account of, or by reason of; *i.e.*, prayers based on certain pleas and considerations, these pleas being what Christ has done and suffered for human redemption, all being described and enumerated, beginning, "By the mystery."

(*d*) THE INTERCESSIONS, or prayers on behalf of others, commencing with "We sinners do beseech." The "holy Church universal" is first mentioned, the Church (but not its ministers) taking precedence of the Sovereign. Next to the Sovereign and Royal Family come the ministers of the Church, but at one time the ministers of the Church, "Domnum Apostolicum" at their head, preceded the sovereign. This was prior to 1544, the year when "Bishop of Rome" appeared among the Deprecations (§ 63).

The Intercessions descend to much detail, and include all orders of the body politic, and the wants, dangers, and afflictions which flesh is heir to.

(*e*) THE SUPPLICATIONS (Wheatly), commencing with the Lord's Prayer and concluding with the Prayer of St. Chrysostom and 2 Cor. xiii. This division is sometimes called the *Second Part* of the Litany. Its general tone is deprecatory, indicating a sense of impending calamity, and so in full harmony with the historic origin of litanies.

Of these five heads it should be observed that the Invocations are addressed to the Holy Trinity; the Deprecations, Obsecrations, Intercessions, to the Son; the Supplications, some to the Father, some to the Son.

§ **66.** *Notes :—*

"*O God the Father, of heaven*" (Pater de cœlis, Deus). *Cf.* ὁ πατὴρ ὁ ἐξ οὐρανοῦ δώσει τοῖς αἰτοῦσιν (Luke xi. 13).

"*Deadly sin,*" not in the Latin, introduced in 1544. The bishops at the Savoy Conference, in 1661, defended the expression on the ground (apparently) that it pointed to wilful and deliberate sin of a heinous character, without implying that any sins were venial, the wages of all sin without distinction being "death."

"*By the mystery of Thy holy incarnation*" (Per mysterium sanctæ incarnationis tuæ). This expression is evidently intended to represent 1 Tim. iii. 16, and may be understood in the same sense, though incarnation, strictly speaking, is not the same as

Christ's manifestation in the flesh. If "mystery" is to bear the New Testament sense, it means not a wholly inscrutable secret, but one partly made known.

"*In all time of our wealth.*" This is not in the Latin, and occurs first in the English of 1544. The Primer of 1535 has *felicity* for wealth (Burt. p. 127). Wealth therefore is used in the sense of well-being.

"*Set it forth and shew it accordingly,*" *i.e.*, according to that good understanding of it which God is asked to grant.

"*The Lords of the Council.*" First in 1544. The Privy Council seems intended.

"*Maintain truth.*" First in 1544. The Latin version of 1560 has "custodiat veritatem." If this means the truth as held by the Church, the office of magistrates in maintaining it is to see that the friends of the truth are not overborne in their legal rights by the enemies of it, and that those who use illegal methods to overthrow it shall be checked by the firm hand of justice. Magistrates, in the exercise of their office as dispensers of law, can do no more than that, but they are bound to do as much. Further on God Himself is besought to bring "in viam veritatis" all such as have erred and are deceived.

"*To all nations unity, peace, and concord.*" The first appearance of this intercession in 1544 exactly harmonises with some expressions in the King's letter of that year (§ 26).

"*Fruits of the Spirit.*" In Gal. v. 22 it is "fruit of the Spirit."

"*Kindly fruits of the earth.*" This is the rendering (first in the Litany of 1544) of the Latin "fructus

terræ," *kindly* being thrown in as an amplification. The exact idea it was intended to convey does not appear very obvious. Dr. Trench (*English, Past and Present*) quotes passages to show that in the language of that period kindly fruits of the earth would mean such fruits as the earth according to its *kind* and nature was appointed to produce. In the *Book of Common Prayer in Eight Languages* (Bagster) the word kindly (where it is translated at all) is represented in the following renderings: τοὺς ὡρίμους τῆς γῆς καρποὺς, terræ fructus genuinos, die lieben Früchte der Erde. Perhaps the cognate Teutonic tongue may afford some help. As *kind* in German (allied to *kin*) is a child, *kindly* may be considered as here answering to *kindlich*, childlike, so that *kindly fruits* would express the idea of offspring fruits.

"*That takest away the sins of the world*" (Qui tollis peccata mundi), another plural like the one noticed above, for the biblical singular (John i. 29), and the cause, probably, of a frequent misquotation.

"*Deal not with us after our sins, . . . after our iniquities.*" "Secundum," according to.

"*O God, we have heard with our ears,*" etc. Psalm xl. 1.

In the prayer "We humbly beseech Thee," the clause "for the glory of Thy name" takes the place of "omnium Sanctorum tuorum intercessionibus," standing in the Sarum Use.

CHAPTER XIII.

THE CREEDS.

§ **67.** *The Grounds of their Reception.*—While the history and antiquity of the Creeds are matters of the utmost interest and importance, the ultimate grounds of their reception are of another kind, in the view of the Church of England, which says, the Creeds "ought thoroughly to be received and believed; for they may be proved by most certain warrants of Holy Scripture" (Art. VIII.)

§ **68.** *Their General Titles.*— CREED, the modern popular title, is from *credo*, the first word of the Apostles' Creed, in Latin. A more formal title is *Symbol*, from *symbolum* and *σύμβολον*, employed in very ancient times when *Credo* as a title was unknown. It first occurs among the letters of Cyprian (*ob.* 258), where one from Bishop Firmilian (*Ep.* 75, ed. Oxon.) mentions a certain baptism at which the usual forms were all observed, and the "Symbolum Trinitatis" was not omitted. The word is explained in *A Short Catechism*, set forth by authority in 1553: "A symbol is . . . a sign, or mark, privy token, or watchword, whereby the scholars of one camp are known from their enemies. For this reason the abridgment of the

faith whereby the Christians are known from them that be no Christians is rightly termed a symbol."

§ **69.** *The Apostles' Creed, its History.*—St. Peter (Acts x. 38—43), addressing a Gentile company who were seeking instruction from him, summarises the facts of Christ's life and the Church's faith as based on them in a manner which strongly resembles the Apostles' Creed. As time went on and the Church extended, the formulation of such a summary for incipient disciples would become a simple necessity, especially when heresies began to appear, which was very early.

Some such formulary must have been in the eye of Irenæus bishop of Lyons, while writing his work on "Heresies," *c.* A.D. 180. Referring to the Church in opposition to heretical perversions, he writes (Iren. *Hær.* i. 1, § 10):—

"The Church, though dispersed through the whole world, even to the ends of the earth, has received from the apostles and disciples this faith: [She believes] in one God the Father Almighty, Maker of heaven, and earth, and the sea, and all things that are in them; and in one Christ Jesus the Son of God, Who became incarnate for our salvation; and in the Holy Spirit, Who proclaimed through the prophets the dispensations of God, and the advents, and the birth from a virgin, and the passion, and the resurrection from the dead, and the ascension into heaven in the flesh of the beloved Christ Jesus our Lord, and His [future] manifestation from heaven in the glory of the Father, 'to gather all things in one,' and to raise up anew

all flesh of the whole human race" (Clark's translation).

This summary is substantially, and expressed in the indirect form, the Creed which we now profess.

The earliest textual appearance of the Apostles' Creed occurs in Epiphanius, in his work on "Heresies," written *c.* A.D. 376. He records it as the form in which Marcellus, bishop of Ancyra, in Galatia, declared his faith to Julius, bishop of Rome, whom he was visiting for the purpose of vindicating himself from the charge of heresy, in the year 338 (*D.C.B.* iii. 809), or 341 (Heurtley). The Greek text may be seen in Epiphanius (*Hær.* lxxii. cap. 3 in *P.G.* xlii. 385), and Heurtley (*De Fide et Symbolo*, 1884, p. 34). It runs thus:—

"Πιστεύω οὖν εἰς Θεὸν παντοκράτορα· καὶ εἰς Χριστὸν Ἰησοῦν τὸν Υἱὸν αὐτοῦ τὸν μονογενῆ, τὸν Κύριον ἡμῶν, τὸν γεννηθέντα ἐκ Πνεύματος Ἁγίου καὶ Μαρίας τῆς Παρθένου, τὸν ἐπὶ Ποντίου Πιλάτου σταυρωθέντα καὶ ταφέντα, καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστάντα ἐκ τῶν νεκρῶν, ἀναβάντα εἰς τοὺς οὐρανούς, καὶ καθήμενον ἐν δεξιᾷ τοῦ Πατρὸς, ὅθεν ἔρχεται κρίνειν ζῶντας καὶ νεκρούς· καὶ εἰς Ἅγιον Πνεῦμα, ἁγίαν ἐκκλησίαν, ἄφεσιν ἁμαρτιῶν, σαρκὸς ἀνάστασιν, ζωὴν αἰώνιον."

Reasons for concluding that this was the Roman edition of the Apostles' Creed will appear further on.

The next earliest form of the Apostles' Creed, the Aquileian, occurs in the writings of Rufinus, a priest of Aquileia, in the north of Italy, who *c.* 390 put forth an exposition of it under the title *Commentarius in Symbolum Apostolorum* (*P. L.* xxi. 335). Each section of his comment is headed by a clause of the

Creed, and collecting all the clauses we have the Creed as follows :—

"Credo in Deo Patre Omnipotente, invisibili et impassibili. Et in Christo Jesu, unico Filio ejus, Domino nostro, Qui natus est de Spiritu Sancto ex Mariâ Virgine; Crucifixus sub Pontio Pilato, et sepultus, descendit ad inferna; Tertiâ die resurrexit a mortuis; ascendit ad cœlos; Sedet ad dextram Patris; inde venturus est judicare vivos et mortuos. Et in Spiritu Sancto, sanctam Ecclesiam, Remissionem peccatorum, hujus carnis resurrectionem."

Rufinus expressly states that the Creed he expounds is the baptismal symbol in the Church of Aquileia.

What the Roman form of the Apostles' Creed was can also be ascertained, but not directly. It is done in this way. Rufinus is careful to note, as he goes along, how the symbol he is expounding differs from the one in use at Rome. In the first article, for instance, the Roman Creed, he says, has nothing after "omnipotente," and it omits the article "descendit ad inferna." Thus the Roman form can be discovered through the Aquileian, and with some further assistance from the writings of Pope Leo the Great (440—461) the Roman form has been arrived at,—as, for instance, by Pamelius, who gives it in textual shape, with "considerable probability," as Heurtley, who prints it from Pamelius, considers (*De F. et S.* 39). While, however, we may feel every confidence that that constructive Creed of the Roman Church is an exact representative of the original as to each article, can we feel an equal assurance that we have the *ipsissima verba?* Rufinus's Aquileian Creed ran

"Credo in Deo," with the ablative all through. The Roman might have been "Credo in Deum," with the accusative all through, without Rufinus deeming it necessary to mark that minor difference. Here Leo's writings aid us. His quotations of the Creed in addresses to his own people show that it ran in the accusative construction, and it is in this form that Pamelius and Heurtley give it.

Looking now at the substance rather than the form of the Roman Creed so constructed, we notice the closest resemblance between it and the Greek text of Marcellus, which omits the very points that Rufinus says the Roman Creed omits. The natural inference is that the Creed professed by Marcellus was in fact the Roman Creed in a Greek dress. It is true that there are two discrepancies: Marcellus leaves out Πατέρα, and the Roman omits "vitam æternam;" but these discrepancies are not significant, and may be due to accident,—insufficient, therefore, to invalidate the inference. It was natural that Marcellus, being anxious to vindicate his orthodoxy before the Roman Church, should profess his faith in the terms of the Roman Creed. Marcellus's Creed, too, it will be observed, uses the accusative construction, and that further supports the inference.

The earliest textual occurrence of the Apostles' Creed in the precise form, *verbatim*, of the Sarum Use from which our present English Creed is translated, is in the *De Singulis Libris Canonicis* of Pirminius, who in 758 died bishop of Meltis, somewhere in Central Europe (*P. L.* lxxxix. 1034). In relating the apocryphal story of the twelve apostles

at Jerusalem meeting to construct a Creed before separating for their several missions, he cites the article supposed to have been contributed by each, using no doubt the text he found current in his own day. This text, which is all that concerns us here, is as follows :—

"Credo in Deum Patrem Omnipotentem, Creatorem cœli et terræ. Et in Jesum Christum, Filium ejus unicum, Dominum nostrum. Qui susceptus est de Spiritu Sancto, natus ex Maria Virgine, passus sub Pontio Pilato, crucifixus, mortuus, et sepultus; Descendit ad inferna; Tertiâ die surrexit a mortuis; Ascendit ad cœlos; sedet ad dexteram Dei Patris Omnipotentis; Inde venturus est judicare vivos et mortuos. Credo in Spiritum Sanctum; Sanctam Ecclesiam Catholicam; Sanctorum communionem; Remissionem peccatorum; Carnis Resurrectionem; Vitam Eternam."

§ **70.** *The Apostles' Creed, its Structure.*—Each of the Sacred Persons of the Trinity is separately treated of, the Second with the greatest fulness, the Third with the least.

Five other articles of belief then follow. Two of these, viz. the Holy Catholic Church and the Communion of Saints, both closely connected with the work of the Holy Ghost, define the fellowship which faith in the Holy Trinity has founded, and of which we are, and desire to remain, members.

The last three articles express what we believe in, and hope for ourselves as members of that fellowship, viz. Forgiveness and a Resurrection to eternal life.

§ 71. *The Apostles' Creed, Notes.* — Πιστεύω εἰς Θεόν, *Credo in Deum*, occurs in the Roman Creed, in that of Pirminius, and of all the later Western Church. In the Aquileian it was "Credo in Deo." In sense there is probably no substantial difference between them.

In all versions of the Apostles' Creed the construction πιστεύω εἰς, *credo in*, is limited to the Divine Persons. Before other words, as *ecclesiam*, *remissionem*, *resurrectionem*, the preposition is dropped. Pearson discusses the question whether there is any special significance in this change of construction; whether the preposition carries with it, as St. Augustine thought, an implication of love, hope, affiance, in addition to the bare act of faith. He comes to the conclusion that, whether it is πιστεύω εἰς and *credo in*, or whether πιστεύω and *credo* be followed immediately by an accusative, and whether that accusative be Θεόν or ἐκκλησίαν, the sense is the same. A belief in the existence of the object is all that is asserted. Nor will Pearson allow that the Creed suffers any detriment from such a decision, since the belief *that God is* is the foundation of all that follows (*Creed*, pp. 28—31, 624, *n.*, ed. Camb. 1859). It is to be noted that "Catholic" is absent from the earlier forms of the Apostles' Creed; as to which point more will be said under Nicene Creed, § 73 (*i*).

The Holy Church. Rufinus explains *sanctam* as indicating that the Church acknowledges a right faith and a triune God, and is in that respect "without spot," very unlike the Churches gathered by Marcion,

Valentinus, Ebion, Manichæus, Arius, and other heretics, whose doctrines were inconsistent with the foundations of the Christian faith. He also contrasts the holy Church with the schismatic assemblies of the Donatists.

§ **72.** *The Nicene Creed, its History.* — In 325, twelve years after the cessation of the great persecution under Diocletian, the first general council of the Church met at Nicæa, in Bithynia, under the Emperor Constantine, to settle that great controversy which had arisen in the Christian body, whether the Son of God, in Whose name the Church had endured such protracted and unparalleled sufferings, was a limited and created being, as Arius said, or very God. A Creed was adopted asserting the latter, and it was the one we now profess as the *Nicene Creed*, except that it went no further than the clause "I believe in the Holy Ghost."

The council and Creed of Nicæa did not finish the controversy. The Emperor Constantine (*ob.* 337) was inclined to allow Arius a footing in the Church. His son, the Emperor Constantius (*ob.* 361), was a pronounced Arian; and still more so was the Emperor Valens (364—378). During those reigns the Nicene doctrine maintained a tremendous struggle for existence, and was at times in extreme peril. Athanasius, its great champion, died in 373. But by that time the controversy had extended to the divinity and personality of the Holy Ghost, which were denied by Macedonius, a deposed patriarch of Constantinople. All the orthodox East now looked

up to Epiphanius bishop of Salamis in Cyprus (*ob.* 403), who may be regarded as the successor of Athanasius in the support of the Nicene doctrine. From various quarters there reached him urgent entreaties to undertake a work in refutation of Arians and Macedonians, and this produced his *Ancoratus*, or *Anchored One*, which he designed as an exposition of the true faith, as it had been taught in the Church from the beginning, so to afford a safe "anchorage" in the stormy waves of heresy. It appeared in 373 or 374, and wound up with an earnest recommendation that catechumens and the young should be habituated to the formulary which he proceeded to cite (cap. 119), and which he intimated had the authority of the council of Nicæa. It is here for the first time that (what is substantially, though not *verbatim*) the Nicene Creed occurs with those clauses which now follow the words, "I believe in the Holy Ghost." In 377 he completed his second great work, the *Panarion*, against all heresies. In 378, with the death of Valens, the long domination of Arian emperors terminated, and with Theodosius the Great orthodoxy began its reign in the Eastern empire. In 381, when the writings of Epiphanius were fresh in men's minds, the second general council was held at Constantinople in support of the Nicene faith. Its main purpose was to condemn the heresy of Macedonius, but unfortunately the *Acta*, or official report of the proceedings, are lost, and all we know of this council is what the early historians have handed down. It has been assumed that by its authority the clauses found in the *Ancoratus* were

annexed to the Nicene Creed, and the form we now recite has accordingly been designated the Niceno-Constantinopolitan Creed. But no sufficient evidence of this can be adduced. There is, indeed, a strong presumption against it in the fact that in the third general council (held at Ephesus in 431) the shorter form alone was recited. It was in the fourth general council (held at Chalcedon in 451) that the longer form was first promulgated with œcumenical authority as the Nicene Creed. We may summarise it then thus. The Nicene Creed in its shorter form was framed at the first general council in 325, and the final clauses, which existed in the *Ancoratus* as early as 373 or 374, were authorised as forming a part of the Nicene Creed in the fourth general council, A.D. 451.

The history of this Creed is not, however, yet ended, and we must now turn to the Western Church. Near the end of the eighth century there broke out in the south of France the heresy of Adoptionism, maintaining that Christ was the Son of God by adoption only. This was condemned by synods in 792, 794, and 799. The orthodox theologians in this controversy laid great stress on the statement of Holy Scripture that the Holy Ghost proceeded from the Son as well as from the Father,—a tenet which had long been familiar to the divines of the West. Charlemagne, who then reigned, took the greatest interest in this controversy, and in order to emphasise and complete the discomfiture of the Adoptionists, had the Nicene Creed sung in his chapel with the words "and the Son," *Filioque*, inserted. This came to the ears of Pope Leo III., about 806, and communications between

him and the emperor followed, Leo not disputing the doctrine involved by the *Filioque*, but very much objecting to any words, however correct, being added to a Creed of the Church in such a manner. Charlemagne nevertheless persisted, and the bishops in his dominions followed his example, until, after many years, the interpolated Creed acquired a footing which at length became legal. The popes, however, long held out against the innovation, until Benedict VIII., in 1014, pressed by the Emperor Henry I., gave way, and the amended Creed was from thenceforth universally adopted in the Churches of the West. So it passed into the English service books, and from them into the reformed liturgies. We conclude, then, that the *Filioque* clause, although resting upon no direct synodal authority, has had that authorisation in the West which is conferred by general acceptance for a lengthened period. In the East, however, it has never been admitted.

§ **73.** *The Nicene Creed, Notes:—*

(*a*) "*Of one substance with the Father*" (ὁμοούσιος τῷ Πατρί, *consubstantialis Patri*). The whole Arian controversy turned upon the word ὁμοούσιος, of the same substance or essence (ὁμός, οὐσία), the Arians wishing to make it ὁμοιούσιος, of like substance (ὅμοιος, οὐσία).

(*b*) "*God of God, Light of Light*" (Deum de Deo, Lumen de Lumine, Θεὸν ἐκ Θεοῦ, Φῶς ἐκ Φῶτος).

(*c*) "*Very God.*" The adjectives ἀληθινός, *verus*, intimate that Christ is God in the truest and highest sense, not in any such secondary sense as

Arians were ready to grant (*vid.* R. C. Trench, *N. T. Synonyms, s.v.* ἀληθινός).

"*Incarnate . . . and made man*" (σαρκωθέντα . . . καὶ ἐνανθρωπήσαντα).

(*d*) "*I believe.*" The singular, *credo*, has always prevailed in the West. The Greek is πιστεύομεν.

(*e*) "*I believe in*" (πιστεύομεν εἰς). This construction has been already remarked upon (§ 71).

(*f*) "*Proceeding from the Father*" (ἐκ, not ἀπό: ἐκ τοῦ Πατρὸς ἐκπορευόμενον, Qui ex Patre Filioque procedit).

(*g*) In the article of the Church it is worth noticing that the construction is πιστεύομεν εἰς ἐκκλησίαν, like πιστεύομεν εἰς Θεόν. So in the Sarum Use, there is both *Credo in Deum* and *Credo in Ecclesiam.* But in the Apostles' Creed there is a distinction—*Credo in Deum, Credo Ecclesiam.* No stress need be laid on these points (*vide* § 71).

(*h*) The Church, like the Divine Persons, is preceded by "I believe in;" the remaining verities by "I acknowledge," "I look for." The differences seem immaterial.

(*i*) "*Catholic.*" This word does not appear in the early forms of the Apostles' Creed, where the expression was "sanctam ecclesiam" (§ 71). In commenting on the epithet, Rufinus makes *sancta* available for all that the Greek required *catholica* for. In his eyes the Church is *sancta* because founded on the holy doctrine of the Trinity, and professing the holy faith of the Creed he is expounding. *Sancta*, in his view, sufficiently distinguishes the true and genuine Church of Christ from the spurious

ones of Marcionites, Valentinians, Ebionites, and Arians. In the Apostles' Creed, as cited by Pirminius, *c.* 748, we first find "sanctam *Catholicam* ecclesiam."

In the East, *Catholic Church* was a familiar expression from the days of Ignatius downwards, being used to exclude the various heresies that were constantly springing up. In the Arian controversy both parties claimed to be Catholic. Arius's Creed in 330 believes εἰς μίαν καθολικὴν ἐκκλησίαν (Heu. *F. and S.* 8). In the *Ancoratus* the orthodox believes εἰς μίαν ἁγίαν καθολικὴν καὶ ἀποστολικὴν ἐκκλησίαν. The controversy was, whether the Catholic Church should or should not be committed to the term ὁμοούσιον, and when at length victory declared for the affirmative, the Arians were regarded as outside the Catholic Church.

Summing up, then, we note that the Nicene Creed, as now recited by the Church of England, describes the Church as *One Catholic and Apostolic.* The *Ancoratus* version of it reads, *One holy Catholic and Apostolic* In the Sarum Use it was *One holy Catholic ;* and the same in the Greek liturgies.

§ **74.** *The Athanasian Creed, its History.*—It is generally agreed that its author was not St. Athanasius (*ob.* 373), and that it bears the name of that great Father only because it sets forth the main points which he contended for against the Arians of the fourth century. It is agreed, too, that it did not originate with the Greek Church, but was the product of the Latin Church, and made its first appearance in the Latin tongue. Attention, therefore, is to be

concentrated upon Italy, North Africa, Gaul, Spain, and that period of Church history when the Arian controversy had ceased in the East, and had become active in the West. A few dates will suffice to describe this period.

Shortly after A.D. 400, when the Arian dispute had died out in the East, or had passed into other forms and other names, the barbarian nations of north-east Europe invaded and established themselves within the Roman empire of the South and West. These invaders were not idolaters; the labours of Arian missionaries in the East had given them a Christianity of the Arian type before they broke in upon the empire. Ecclesiastically, therefore, we are to conceive those barbarian invasions of the empire as Arian invasions of the Latin Church, and in the four countries we have named we are to picture the domination of various Arian monarchies. Gradually, in the course of about two centuries, the Catholic cause recovered its sway. For in the first place its divines were enormously superior. In letters and theology the Arians of the West are barely discoverable. They held the field by their political position alone, so that, when that position was lost, all was lost. Thus it has come to pass that we can trace the gradual fall of Western Arianism, in a great measure, by a few shocks of arms. The first distinct brightening of the Catholic cause was in 496, when Clovis, the pagan king of the Franks, embraced the faith with all his people. The first great blow fell on Western Arianism in 507 by the famous victory of the Catholic Clovis over the Arian Visigoths of Southern

Gaul, in the battle of Vouglé, near Poictiers. The next occurred in 534, when the Arian Burgundian power in the South-east of Gaul was broken by the Catholic Franks. In 541 the Arian Vandals of North Africa were exterminated by the armies of the Catholic Emperor Justinian I. In 553 the Arian Gothic monarchy of Italy fell by the arms of the same emperor, although soon afterwards, in 563, the Lombards poured into Italy, and Arianism resumed its sway. But of all this series of dates the most interesting is 589, when there occurred a memorable instance of national conversion from Arianism to Catholicism without a conquest or a battle-field. This was in Spain, where at a great council held at Toledo, under King Reccared, it was resolved to abandon Arianism and adopt the Catholic Creed. This was the deathblow to Western Arianism. In 590 the Lombard monarchy in Italy became Catholic, and then as a political power Arianism was dead. By about 650 Arianism among the Lombard people had become extinct. The outside limits, then, of Western Arianism may be fixed as A.D. 400—650, and it is within this period we should expect to find some signs of the Athanasian Creed. There lived within it in the West the following theologians: Augustine bishop of Hippo in North Africa (395—430); Victricius bishop of Rouen, A.D. 401; Hilary bishop of Arles in South Gaul (429—449); Vincentius presbyter of Lerins in South Gaul (*ob. c.* 450); Vigilius of Thapsus in North Africa, *c.* 484; Cæsarius bishop of Arles, 502—542; Venantius Fortunatus bishop of Poictiers (*ob. c.* 600). Some of these have been

suggested for the authorship of the Creed, not on any direct evidence, but because they were capable men and the Athanasii of their day. Waterland (Works, iii. 117) gives a tabular view of the candidates for this honour, his own opinion strongly inclining to Hilary, while some others rather favour Vigilius. But it may be worth suggesting whether any single person was likely to have composed a form which was to be adopted as a public profession of faith, and whether it is not more probable that a conclave of bishops took the responsibility of it.

To find the earliest historical traces of the Creed, we must go back to the third council of Toledo,—that conversion council of 589. Having met for the express purpose of abjuring Arianism, this assembly prefaced its proceedings by a confession of faith, which, as we read it, reminds us, in its tone and the flow of its language, of the Athanasian Creed, though there is little echo of its diction. The Nicene Creed was also recited in both its forms (Hard. iii. 467).

In 633 the fourth council of Toledo met, and now in the confession of its faith the language of the Athanasian Creed is at times distinctly discernible. Thus: "Believing a Trinity in the diversity of Persons, and declaring a unity in the Divinity, we neither confound the Persons nor separate the substance. We say that the Father was created or begotten by none. We assert that the Son was not created but begotten by the Father. But we profess that the Holy Ghost was neither created nor begotten, but proceeding from (*ex*) the Father and the Son." (Here, by the way, is the *Filioque* nearly two centuries

before Charlemagne.) "Equal to the Father as touching (*secundum*) His Divinity, inferior to the Father as touching His manhood. . . . This is the faith of the Catholic Church: this confession we preserve and hold; which whosoever shall most firmly guard shall have everlasting salvation" (Hard. iii. 575).

Either the Creed was then existing and these expressions were drawn from it, or the Creed was afterwards framed with the help of this Confession.

The earliest historical evidence that the Creed had been formulated seems to bring us into France; for a canon exists, attributed to a council at Autun about A.D. 670, enjoining on all the clerical body to learn by heart *The Faith of St. Athanasius*. But there is a dispute as to whether the canon was framed by that council (Sw. *Cr.* 269; Om. *A.C.* 60; *D.C.B.* iv. 526). No trace of the Creed is met in Italian or African Church history during this period, and the impression left on the mind is, that, even if it should have been composed earlier, it was at all events receiving its final form and taking a prominent place in Spain and France about the seventh century. We seem to discern some special reason for it. The official renunciation of Arianism in Spain in 589 must have created a necessity for indoctrinating the people at large in their new faith, and for putting forth the Catholic doctrine in a pointed, popular, and liturgic form.

From A.D. 800 and onwards this Creed gradually won its way into regular use in the Western Church; but it was never formally adopted by any general council, as the Nicene Creed was. In 930 it was added to the Roman Church service; and that la

date suggests that the Creed did not spring up in Italy.

In the Sarum Breviary the Athanasian Creed was recited every day at Prime (P. & W. ii. 46, 53). The Primer of 1539 contains a version substantially the same as that now in use. In 1549 the First Prayer Book adopted it, directing it to be used on six festivals, —Christmas, Epiphany, Easter, Ascension, Pentecost, Trinity. In 1552 seven Saints' Days were added for its use, viz., Matthias, John the Baptist, James, Bartholomew, Matthew, Simon and Jude, Andrew. The recitation thus occurs thirteen times a year, or once a month on an average.

The title ever since 1549 has been *Quicunque vult*, and the rubric has always called the Creed "This Confession of our Christian faith."

§ **75.** *The Athanasian Creed, its Structure and Contents.*—This Creed, comprising forty-two clauses, without the Gloria, is occupied principally with expounding the Trinity (vv. 3—28) and the Person of Christ (vv. 29—37), summarising afterwards, like the other Creeds, the facts of our Lord's death, resurrection, etc.

The Father and the Holy Ghost are not separately treated of. The Holy Trinity and Christology are the two grand subjects. The doctrines of the Trinity and the Person of Christ are expounded again in the first and second of the Thirty-Nine Articles; that of the Holy Ghost in the fifth.

It may be noted that, while the Double Procession of the Holy Ghost is recognised, the word *consubstan-*

tialis, representing ὁμοούσιος, the great word of the Nicene Creed, does not occur. There is, however, the expression, "neque substantiam separantes."

§ **76.** *The Athanasian compared with other Creeds.* —Dr. C. J. Cazenove observes: "It gives us something which the Apostles' Creed and the Nicene Creed do not give us, namely, a more distinct assertion of the unity of the threefold Personality of the Godhead, and, so to speak, a separate treatment of the doctrine of the Incarnation. Doubtless they in turn have each some precious truth. The Apostles' Creed in its present form alone expresses a distinct belief in the communion of saints. The Nicene Creed is possibly the most clear of all respecting the *Principatus Patris*. But the scholastic form into which the proportions are cast in this Creed has also special merits of its own" (*D.C.B.* "QUICUNQUE VULT").

§ **77.** *The Athanasian Creed, Notes:—*

"*Whosoever will be saved*" (Quicunque vult salvus esse).

"*He therefore that will be saved*" (Qui vult ergo salvus esse).

"*It is necessary to eternal salvation*" (Necessarium est ad æternam salutem).

"*He cannot be saved*" (Salvus esse non poterit).

"*Except every one do keep whole and undefiled*" (Nisi quisque integram inviolatamque servaverit).

"*Except a man believe faithfully*" (Nisi quisque fideliter firmiterque crediderit).

"*Before all things it is necessary*" (Ante omnia opus est).

"*Trinity*" (Trinitas, occurring in no other Creed. It occurs in the Litany and Art. I.).

"*Person*" (Persona, ὑπόστασις).

"*Substance*" (Substantia, οὐσία).

"That the Latin doctors found a difficulty in adequately representing the Greek terms ὑπόστασις and οὐσία is known to every student of the Arian controversy. . . But the fact remains that, despite the danger of introducing an earthly sense of individuality, the Easterns had by the date even of the second general council (381) fully acknowledged that *Persona* was the best term which the Latin-speaking races could employ (for ὑπόστασις) in the enunciation of the Catholic Faith concerning the Holy Trinity."—Dr. C. J. Cazenove, *l.c.*

"*The Godhead*" (Divinitas).

"*Incomprehensible*" (Immensus, infinite). *Cf.* "Patrem immensæ Majestatis" (*Te Deum*). Bishop Hilsey, "immeasurable."

"*Every Person by Himself*" (Singillatim unamquamque Personam).

"*Of the Father and of the Son . . . proceeding*" (A Patre et Filio . . . procedens). The Nicene Creed has ἐκ τοῦ Πατρός.

"*Begotten before the worlds*" (Ante sæcula genitus).

"*A reasonable soul*" (Anima rationalis).

§ **78.** *The Athanasian Creed, Damnatory Clauses.*—Those who value this Creed most "regard the (so-called) damnatory clauses as simply a charitable warning against wilful resignation of known truth, against the notion that man is not responsible for the

use of the intellect (Gal. i. 8, 10; St. John i. 9—11; St. Jude 3, 20; *cf.* also St. Mark xvi. 16). . . . They do not suppose it to refer to any who have not received the faith, or whose non-admission of it from hereditary teaching or any like cause is involuntary and free from deliberate purpose."—Dr. C. J. Cazenove, *l.c.*

§ **79.** *The Athanasian Creed, Heresies condemned by it:—*

(*a*) That of Sabellius (*c.* A.D. 250), which *confounded the Persons*, teaching that Father, Son, Holy Ghost, were but various names or manifestations of the one God. The Creed asserts that those names represent distinct Personalities.

(*b*) That of Arius (*c.* 320), *dividing the substance* by teaching that the substance or essence of the Second Person, and of the Third likewise, was inferior to that of the First. The Nicene Creed affirmed that the Son is *consubstantial* with the Father. The Athanasian, without employing that word, asserts the same truth conveyed by it, viz., The *Godhead* of the Father, and of the Son, and of the Holy Ghost is *all one*, the *glory equal*, the *majesty co-eternal;* and again, *nor dividing the substance.*

(*c*) That of Apollinaris (*c.* 375), denying to the Person of Christ *a reasonable soul*, "anima rationalis." Apollinaris, in his zeal for the Deity of Christ (Sch. iii. 710; cf. Nean. iv. 118, Pear. 304), ran into the error of denying His proper manhood, by taking away His thinking and intelligent soul, and putting in a Divine one, the Logos. This was a heresy in Christology, against which the second part of the

Creed is directed, *e.g.*, "Perfect God and perfect man, of a reasonable soul and human flesh subsisting."

(*d*) *Anthropomorphism* (*c.* 400), which represented God in the form of man, limited by bodily parts. The Creed calls the Divine Being "immensus," unlimited, immeasurable.

It has been remarked that the Athanasian Creed alludes only in the faintest way, if at all, to two other very important heresies in Christology, viz., Nestorianism, condemned by the council of Ephesus, 431, and Eutychianism, by that of Chalcedon, 451, the inference being that the Creed must be older than those heresies. That inference is not conclusive. Apollinarism was at the root of Nestorianism and Eutychianism, and the protest of the Creed against that was sufficient. There is, moreover, this to be remembered. The Athanasian Creed was directed more especially against Western Arianism, which was not a mere reproduction of the Eastern heresy. Arianism flooded the West, not through the speculations of subtle intellects, as in the East, but by a deluge of rude barbarians converted half-way to Christianity—Christians with a nominal Christ, who never produced a single theologian of their own. The Western Catholics, therefore, had to struggle against what would in our days be considered a rough popular unitarianism, which seized upon certain leading ideas, without entering into subtleties. What they brought with them into the West went as far as Apollinarism, and that they continued to hold, while Nestorianism, Eutychianism, Monophysitism, Monothelitism (*c.* 617), which all made such havoc in the East, gained no footing to speak of in the West.

The Athanasian Creed, though couched in scholastic language, is meant to deal with plain people ; it deals blow upon blow against Sabellianism, Arianism, Apollinarism, the most plausible forms of Antitrinitarianism and a false Christology, and finds no occasion to go further. The Athanasian Creed was the very formula for the work it had to do. Though full of hard terms for the learned, it has more intelligibility than they sometimes suspect for the unlearned.

Comparing the Creeds together as forms of Divine service, we note that the Nicene and Apostles' were at first employed in the profession of faith at Baptism ; that in or about 471 the Nicene began to be used, viz. in the East, in general public worship, but in time became limited to Holy Communion ; that in the West the Nicene has been always the special Creed of Holy Communion, since its first known usage in the West, viz. by the third Council of Toledo in 589 ; that in the West the Apostles' and Athanasian were recited or sung in the ordinary daily service from early times and through the middle ages. (Bing. X. iv. 17, XV. iii. 27 ; *D.C.A.* 493.)

In the Common Prayer the Apostles' Creed daily perpetuates the memory of the holy rite which gave us our first admission to Christian worship. The *Quicunque*, both as an alternative of the Apostles' and as an exposition of the Trinity, reminds us especially of the Name into which we were baptized. The Nicene, dwelling so fully on the Person of Christ, is the most appropriate Creed for the office of the Communion of His Body and Blood.

CHAPTER XIV.

VARIOUS SHORT FORMS.

§ 80. *The Lord's Prayer.*—It appears twice in Morning and Evening Prayer, once in the Litany, twice in the Communion, and once in every Occasional Service. Only twice does it end with the doxology (added in 1662), viz. when it occurs first in Morning and Evening Prayer, and in the Churching of Women (*cf.* § 122 *fin.*). The version is that of the King's Primer of 1545 (Burt. 459). In the Primer of 1535 (Burt. 78) there is considerable difference in one petition—"Thy will be fulfilled, as well in earth as . . ."

The Lord's Prayer is usually preceded by versicles, which are nearly always the Lesser Litany, while other versicles commonly follow it, so that it stands in the very midst of versicles,—Holy Communion, Baptism, Visitation of the Sick being the exceptions. Thus the Lord's Prayer, being itself versicular in structure, has its effect harmoniously varied as well as prolonged. In the old Latin services, and likewise in the English before 1662, the opening clause being followed by an *etcetera*, and the two concluding ones arranged responsively, the prayer sometimes

appears in the form of three versicles in the midst of others, as—

Our Father, which art in heaven, etc.
And lead us not into temptation,
But deliver us from evil.

A question arises whether the Lord's Prayer in our present services should be considered as marking a conclusion to what precedes it, according to the common custom in family and social devotions, or rather as forming an introduction to what follows. The latter view seems the preferable one. At Morning and Evening Prayer the Lord's Prayer originally began the service, as it still does in the Holy Communion. After the Creed, and when the Psalms and Lessons have ended, it begins the Prayers. In the Occasional Services, too, it frequently holds a corresponding place. If such is the right view to take, it is much more apparent to the eye in our book, where the prayer is given in full, than when it was written as a versicle.

§ 81. *The Gloria Patri.*—This doxology acquired its present shape amid the Arian controversies. Earlier than the fourth century ascriptions of glory to the Trinity were usual in Divine service, but in wording they varied, and *in* or *by* the Son, *by* or *with* the Holy Ghost, or *and* to each, were said indifferently, and without scruple in view of such a text as Eph. iii. 21, "Unto Him be glory in the Church by Christ Jesus." The Arians, however, asserted that it favoured their view of the Divine Persons to recite διὰ τοῦ Υἱοῦ ἐν Ἁγίῳ Πνεύματι (Theod. *H. F.* iv. 1, in *P. G.* lxxxiii. 413); and when they laid such stress, for

which no Scripture could be alleged, on that form, their opponents adopted the distinction of dropping the prepositions and using only the conjunction, which suggested an equal co-ordination in all the Divine Persons. A treatise, *De Virginitate* (§ 14), by or attributed to Athanasius (*Opp.* iv. inter *Dubia*, *P.G.* xxviii. 268), exhibits the orthodox doxology in these words: Δόξα Πάτρι καὶ Υἱῷ καὶ Ἁγίῳ Πνεύματι καὶ νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας; but two MSS. omit the last clause καὶ νῦν, etc. These little particles, therefore, were in Arian days a test resembling the ὁμοούσιον of the Creed, and a striking illustration of this occurs in the account given by Theodoret (*H. E.* ii. 24) of Leontius bishop of Antioch (A.D. 348—357), whose party views no one could detect, since listeners could never catch anything of his *Gloria*, except the "world without end" (*D.C.B. s.v.* LEONTIUS).

It might have been thought that the doxology as cited from the *De Virginitate* left no further opening for Arian astuteness; yet Arians claimed that it conceded one material point to them. They had no objection to νῦν and ἀεί; their heresy primarily concerned the past, their doctrine being that the Son was born in time. To exclude that cavil, and no doubt with a recollection of John i. 1, the Athanasians commenced the second distich with, "As it was in the beginning." How long before A.D. 529 this addition was made there is no evidence; but the council of Vaison in Gaul (Hard. ii. 1106) that year directed that after the example of the Apostolic See, all the East, Africa, and Italy, the Gloria should be recited in their churches with *Sicut erat in principio*, as a protest

against the Arians, who taught that the Son was not *always* with the Father, and that there was a time when He was not so. Arianism was at that date still dominant over all the Latin world, but it had received its first great blow in Gaul (§ 74). The *Sicut erat* made its way gradually; but the Spanish Church, on its conversion in 589, did not think it necessary, if we may judge from the fact that at the fourth council of Toledo in 633 (canon xiii.) the *Gloria* was cited with only the end of the second distich: "Gloria et honor Patri et Filio et Spiritui Sancto in sæcula sæculorum" (Hard. iii. 583).

The *Gloria Patri* in the Book of Common Prayer may be considered as the Athanasian Creed in brief, a constant antiphonal confession of the Holy Trinity at every turn of the service.

§ **82.** *Oremus, "Let us pray."*—This exhortation occurs once in Morning and Evening Prayer, twice in the Litany, once in Holy Communion. In the Greek Liturgies the corresponding word was δεήθωμεν, pronounced by a deacon (officiating as a kind of vocal rubric), who sometimes more emphatically called δεηθῶμεν ἐκτενῶς, "Let us pray earnestly," and δεηθῶμεν ἐκτενέστερον, "Let us pray more earnestly," as though to stimulate any flagging attention (Wh. 150).

§ **83.** *The Kyrie Eleison.*—These words represent the Greek Κύριε ἐλέησον (Matt. xx. 31; *cf.* Luke xvii. 13). Eleison might seem a slightly inaccurate spelling, but it was quite common in mediæval times to represent the Greek η by an *i*, as Paraclitus twice in the

Veni Creator. The word in the Publican's prayer (Luke xviii. 13) is different, ἱλάσθητί μοι. The Latin of the Litany is *miserere nobis. Kyrie eleison* alternating with *Christe eleison* forms the Lesser Litany (§ 63) in the Sarum Use. It is usual to call the response after the Commandments the *Kyrie,* from the former half of it, although the original was neither Greek nor Latin, but English.

CHAPTER XV.

PRAYERS AND THANKSGIVINGS.

§ **84.** *Their History.*—These eleven Prayers and eight Thanksgivings were with one exception composed in English at and since the Reformation; and, after appearing from time to time in various parts of the Prayer Book, were in 1662 collected and put in the place which they now occupy. The chronology stands as follows:—

The two prayers for Rain and for Fair Weather were composed for the First Prayer Book 1549, and placed at the end of the Communion Service. In 1552 they were removed to the end of the Litany.

The second Ember Collect was composed for and placed in the service for the Ordination of Deacons, 1550.

The following were composed for the Second Book, 1552, and placed at the end of the Litany:—

The first prayer in time of Dearth, "O God, heavenly Father."

The second, "O God, merciful Father," omitted in 1559, 1604.

The prayer in time of War.

The prayer in time of any Common Plague or Sickness. This collect and those for dearth were

doubtless suggested by the calamitous sweating sickness and severe scarcity which occurred in 1551 (Str. *E. M.* II. i. 491, 494).

The prayer, "O God Whose nature and property," translated from the Sarum Use (having been originally taken from the Gregorian Sacramentary), was placed at the end of the separate Litany of 1558, and appeared in the same part of the Prayer Book Litany of 1559.

The following seven thanksgivings first appeared in 1604:—For Rain, Fair Weather, Plenty; For Peace and Deliverance from Enemies; for Restoring Public Peace at Home; two for Deliverance from the Plague or other Common Sickness.

The following four first entered the Prayer Book in 1662, viz.:—

The first Ember-week Collect. It occurs in Cosin's *Private Devotions*, 1627, and was probably his composition.

The prayer for Parliament. It first appeared in a Fast-day service in 1625.

The prayer for All Conditions of Men. It was composed for this book by Dr. Gunning.

The General Thanksgiving, composed for this book by Dr. Reynolds, bishop of Norwich.

§ **85.** *Notes:—*

In "common plague," "common sickness," "common" means prevalent and epidemical.

"*Bishops and Pastors of Thy flock.*" By the figure hendiadys bishops and pastors here denote the same persons. For Pastor see Catechism, St. Peter's Day Collect, Litany before 1662.

"*Whose nature and property is*" (cui proprium est).

"*High Court of Parliament.*" When the members of a body assemble with the proper formalities for the legal exercise of their functions, a court of that body is constituted. Other public bodies besides Parliament hold their courts.

"*Most religious.*" This title expresses the Sovereign's official connection with the established religion of the nation. In this country the Sovereign reigns "by the grace of God;" at his coronation he is ceremonially consecrated to his office; he has a royal chapel where his chaplains celebrate regular worship; he is by legal obligation a member of the Church by law established; he is prayed for by name in the usual offices of public worship; and in various other ways he has official duties and privileges in the national Church. The early Roman Christian emperors of the East were commonly addressed by councils and the ecclesiastical magnates as θεοφιλέστατοι, or by some equivalent epithets. St. Athanasius addressed the Emperor Constantius, Arian though he was, as θεοφιλέστατε Αὔγουστε, "religiosissime Auguste" (*Apol. ad Const.* § 24).

The two Ember Week Prayers. The first, founded on 1 Tim. v. 22, asks that the bishops may be guided in their choice, and for grace to those who are called (1 Tim. iv. 16). The second, founded on this latter text, is entirely for those about to be ordained.

§ **86.** *The Doctrine recognised by them.*—They imply in the fullest manner God's providential government, both in the world of nature and in the world of

mankind. The laws of the universe are such so long as the Almighty is pleased to uphold them, in no way excluding His immediate personal interposition. Atmospheric changes and the course of epidemics may have their laws, which are to us in a great measure inscrutable, but they are not independent of God's will. The faults and errors of man may make them more disastrous in their action, without originating them.

CHAPTER XVI.

THE CHURCH'S YEAR.

It will be convenient to consider this in two divisions,—the Sunday Year and the Saints' Day Year.

§ **87.** *The Dominical or Sunday Year.* — The general arrangement of the entire Dominical Year, substantially that of our present Prayer Book, with the name for each Sunday, occurs about the seventh century, in the so-called *Lectionary of St. Jerome* (*D.C.A.* 962).

The year commences with the first Sunday in Advent, and closes with the twenty-fifth Sunday after Trinity.

Advent Sunday is always the Sunday which comes nearest (whether before or after) to St. Andrew's Day, November 30th. It is, therefore, a moveable day, falling on November 27th at the earliest, and on December 3rd at the latest.

The number of Sundays in Advent is always four; the number in Lent six; the number after Easter five. The numbers after Epiphany and after Trinity vary, owing to the variation of Easter.

Mid-Lent Sunday (fourth in Lent) and Palm Sunday (next before Easter) are not recognised under those names in the English Prayer Book.

§ 88. *The Saints' and Holyday Year.*—Twelve apostles (including the two later ones, Matthias and Paul, but not John) have ten days allotted to them, four of the twelve being associated in pairs, viz. Philip and James, Simon and Jude. The two evangelists Mark and Luke have a day each. St. Mary has two, viz. for her Purification and Annunciation. There is a day for John the Baptist, for one companion of the apostles, Barnabas (designated "Apostle," as in Acts xvi. 14), for the saints collectively, and for the angelic body, completing a series of eighteen days. Timothy, Titus, and other companions of the apostles are not commemorated. Thus is formed a distinct course of festivals, with Collect, Epistle, and Gospel assigned to each; and in this set the service for a saint's day, as a rule, is to be looked for. But three days which more strictly belong to it, namely those of St. John the Apostle, St. Stephen, and the Holy Innocents, are placed, with their Collects, Epistles, and Gospels, among the Dominical days; the reason perhaps being that following so closely together after Christmas, and so prolonging the solemnity of that festival, it was desired to secure for them a special observance. Five holydays, viz. the Nativity, the Circumcision, Epiphany, Good Friday, Ascension Day, being commemorative of our Lord, are naturally placed among the Dominical days; and in the same series are placed the following, as intimately related to

Sundays: Ash Wednesday, from which the Sundays in Lent are reckoned; the days in Holy Week before Easter; the two days after Easter; and the two after Whit Sunday.

One principle governing the selection of these days is that no person unrecorded in Scripture is commemorated, nor yet any unbiblical circumstance relating to one who is (cf. §§ 39, 42). Old Testament saints, many of whom appear in the Oriental Church Services, do not occur in those of the West; one reason perhaps being that no special days relating to them were handed down from Old Testament times, and another that the localities of those saints were less vividly associated with the Western mind than with the Eastern.

§ 89. *History of the Church's Year.*—We have very little direct information as to when the various Fasts and Festivals of the Church's Year began to be observed; but there is sufficient evidence to show that the process of their recognition was slow and gradual. For the most part we can but say when they are first mentioned by early writers. Early calendars and martyrologies give some help. The sacramentaries, since they mention holydays, might seem to do the same, but the dates of their constituent parts are too uncertain to make them of much use for this purpose. For some days the earliest evidence is afforded by extant anniversary sermons of ascertained period. Some days had at first only a local observance, and some festivals were kept on other days than those prevailing now. In the following succinct view we

shall present the festivals and fasts in the order and period of their first emergence in history.

1. *Easter Day.* This is the first festival recorded in ecclesiastical history. The earliest mention of it occurs about A.D. 160, through a dissension between St. Polycarp bishop of Smyrna and Anicetus bishop of Rome, as to the proper day for its observance (Euseb. v. 23). Easter Day is now defined as the Sunday after that full moon which occurs on or next after the vernal equinox, Mar. 21st. It can fall as early as March 22nd, and as late as April 25th. Easter Day regulates all the moveable feasts.

2. *Good Friday* is first mentioned (but under the name of Parasceve, *i.e.*, παρασκευή, or Preparation Day) by the African Father Tertullian, in his treatise *On Fasting* (chap. xiv.), some time between 201 and his death, *c.* 240.

The English "Good Friday" corresponds more nearly than might be thought with παρασκευή, which was the fixed Christian name for the sixth day of the week (*D.C.A.* 958).

3. *Pentecost* first occurs in the same passage of Tertullian, who, however, does not limit the word to a single day, as we do, but includes in it the whole period of fifty days after Easter. Thus the African Pentecost at that period was a long festival, analogous to the present forty days of Lent.

The same three days, παρασκευή, πάσχα, πεντηκοστή, are mentioned (and no others except the Lord's Day) by Origen, the great Greek Father of Alexandria, in his work *Against Celsus* (lib. viii. c. 22), written A.D. 249. They are, therefore, to be reckoned as the

only ones, besides Sundays, that marked the Church's Year down to the middle of the third century.

4. *Epiphany.* A somewhat obscure passage in St. Clement of Alexandria (*ob.* 203), is interpreted as stating that the Basilidian heretics in Egypt in his time were accustomed to observe a day (either January 6th or January 10th) in commemoration of Christ's baptism and nativity (St. Clem. Στρωματεῖς or *Miscellanies*, lib. i. cap. 20). Although the actual word "Epiphany" does not occur, we see in this passage the germ of the festival. The word itself first appears in the Roman historian Ammianus Marcellinus, *c.* 390, who states (lib. xxi. c. 2) that the Emperor Julian (A.D. 361—363), being at Vienne, in Gaul, went in January to a church where the Christians were keeping Epiphany. In the East this festival bore the name of Τὰ Ἅγια Φῶτα, *Sancta Lumina*, *Holy Lights*, and Τὰ Θεοφάνεια, *Theophany*, or *Manifestation of God* (Wh. 209).

5. *St. Mark*, April 25th. In 337 Marcus bishop of Rome dedicated a church to St. Mark at Rome, and this is the earliest indication of there having been a feast in memory of him. St. Mark was claimed by the Alexandrians as the founder of their Church, and this sufficed to keep his name more prominent.

6. *Ascension Day.* The *Apostolical Constitutions*, *c.* A.D. 350, mention this festival, which is called that of the ἀνάληψις, or Assumption of our Lord (v. 19, viii. 33).

7. *St. Thomas*, December 21st. A splendid church dedicated to him existed in the reign of the Emperor Valens (*ob.* 378), who visited it (Sozomen, vi. 18),

and such a dedication implies a festival. The earliest extant sermon for St. Thomas's Day is one delivered at Edessa in 402, and wrongly attributed to St. Chrysostom.

As we have now reached the period of extant sermons for saints' days, we here subjoin the names of the preachers to whom we are thus indebted; and since the dates of the sermons are in most cases undetermined, those of the ministerial lives of the preachers are given.

Gregory of Nazianzus, in Cappadocia, 361—390.

Gregory, bishop of Nyssa, in Cappadocia, 372—395.

Chrysostom, deacon and presbyter of Antioch in Syria, 381—397, bishop of Constantinople, 398—404; *ob.* 407.

Augustine, presbyter and bishop of Hippo, 391—430.

8. *Christmas Day*, December 25th. We have already seen that as early as about A.D. 200 the Basilidian Gnostics in Egypt commemorated our Lord's baptism and birth together, on or near about January 6th. We have also seen that in 361 there was a festival named the Epiphany, kept by the Church in January, commemorating, presumably, His birth and baptism under the general name of His Manifestation (ἐπιφανεία).

In, or very near to, A.D. 377 a commemoration of the Nativity on December 25th, as a distinct festival, was set on foot at Antioch, and this we learn from a sermon preached in that city by Chrysostom, while a presbyter there, in 386. He states that the festival had then been observed at Antioch nearly ten years (*i.e.*, say

from 377), and that it was adopted from the example of the Western Church (meaning, no doubt, the Roman), the exact day of Christ's birth having been ascertained there, he says, from the State archives. His expressions are very interesting as he describes the warmth with which the festival had been taken up by the Antiochenes. He observes that it is both new and ancient,—"new in that it has but recently been made known to us; but ancient in that it has speedily won an equality with older festivals." Such language indicates that there was something in the circumstances of the times which made the festival popular, and a reference to ecclesiastical history will at once acquaint us with the situation. It was in 375 that Apollinaris bishop of Laodicea in Syria (not far from Antioch) began to form his sect, his particular heresy being a denial of a "reasonable soul" to Christ, Who was thus robbed of His human nature (§ 79). The doctrine was plausible, and excited the greatest attention both in the East and West. In 377 and 378 it was condemned by synods at Rome, and in 381 by the second general council at Constantinople. Those were conciliar protests. A popular and liturgic protest was the institution of a special festival for the Nativity, giving prominence and emphasis to the doctrine of the Lord's humanity. In the eagerness with which the people flocked to the new festival, as described by the eloquent presbyter of Antioch, we discern the keen and intelligent interest ever manifested by the Orientals of those times in questions of first-rate theological importance.

The conclusion then seems very probable, that

Christmas Day began with the rise of the Apollinarian heresy, both in the West and East, and formed part of the Church's protest against it. The *D.C.A.* remarks: "There is no *certain* evidence pointing to a general celebration of the Nativity on December 25th before the time of Chrysostom. Till then it had been held on January 6th, in conjunction with the Epiphany; and even after this date some Churches of the East retained for some time their old plan."

We may observe further that, since the original Epiphany concerned itself with the birth and baptism of our Lord, ἐπιφανεία would then naturally mean Christ's manifestation in the flesh to mankind in general; so that, as the Nativity festival became gradually established, Epiphany would acquire a new signification—viz., a manifestation of Christ *to the Gentiles.* Thus the festival of January 6th continued in full vitality to future ages, when, considered as a natal feast, it had yielded to December 25th.

9. *All Saints,* November 1st. A homily of St. Chrysostom (year unknown) is entitled *An Encomium on all the Holy Martyrs throughout the World* (*P. G.* l. 705), and was preached on their festival on the Sunday after Pentecost. *All the Martyrs* eventually became *All Saints,* and November 1st was assigned to them. But this change had not taken effect in 607, when the Pantheon at Rome, a pagan temple to all the gods, was purified and dedicated as a Christian church to St. Mary and all the Martyrs.

10. *St. Stephen,* December 26th. There are extant two sermons for this day by Gregory bishop of Nyssa,

who observes, too, that the festival comes the day following the Nativity. It was subsequently, viz. in 415, that the reputed discovery of St. Stephen's relics in Palestine occurred.

11. *St. John the Baptist*, June 24th. An undated sermon of St. Augustine of Hippo (Serm. 287) on the Nativity of St. John the Baptist remarks (cap. 1) that the Church celebrates two nativities only,—those of John the Baptist and Christ; and that Christ was born on December 25th.

12. *SS. Peter and Paul*, June 29th. These apostles were originally commemorated together. The Christian poet Prudentius a little before A.D. 405 wrote his *Peristephanon* (περὶ στεφάνων, *De Coronis*), a collection of poems in celebration of the martyrs, and the twelfth of these is on the martyrdoms of Peter and Paul, opening with a description of their festival at Rome, which he himself had once witnessed. St. Augustine of Hippo has several sermons on the festival, one of which (Serm. 296) can be assigned to A.D. 410. The Church of England does not commemorate either of these apostles as martyrs, and Scripture gives no account of them in that character. The feast of the Conversion of St. Paul was not known till later.

13. *St. Michael*, September 29th. Theodoret, in his commentary on Col. ii. 18, *c.* A.D. 450, mentions the existence of oratories (εὐκτήρια) to St. Michael among Christians in Phrygia and Pisidia (*P. G.* lxxxii. 614). That there was a church of St. Michael, and consequently a festival, at Rome in the same century may be inferred from the fact that Pope Symmachus,

who died in 514, enlarged and improved the church (*D.C.A.* 1178, *b*).

14. *St. Barnabas the Apostle*, June 11th. This festival seems to have originated, *c.* 478, in Cyprus, the native country (Acts iv. 36) of Barnabas, under the following circumstances. The patriarch of Antioch being bent on reducing Cyprus ecclesiastically to dependence on his see, the Cypriotes, by way of protest and to show the antiquity of their Church, erected, with the Emperor Zeno's sanction, a great church dedicated to St. Barnabas, depositing in it what they asserted were the saint's relics just then discovered in Cyprus, and supporting their action in subsequent years by an annual commemoration (*D.C.A.* 178).

Our chronology now reaches another source of information,—the Calendar of the Church of Carthage (*P.L.* xiii. 1228), the latest date of which is believed to be *c.* 490. In addition to five earlier festivals, —viz. the Epiphany, the Nativity, St. Stephen, St. John the Baptist, and where the entry is imperfect through a mutilation of the MS., but where the names were certainly SS. Peter and Paul, it contains the earliest mention of the four following, viz. :—

15. *The Holy Infants*, December 28th.

16. *St. Andrew*, November 30th.

17. *St. Luke*, October 18th.

18. *SS. John the Evangelist and James*, December 27th. The text of the calendar indeed makes this John the "Baptist," but this is considered a transcriber's error.

19. *St. Bartholomew*, August 24th. This festival probably originated (*D.C.A.* 179) in the circumstance of the Emperor Anastasius, *c.* 507, presenting the reputed relics of St. Bartholomew to the city of Daras, which he had founded in Mesopotamia.

20. The *Presentation of Christ in the Temple*, commonly called the Purification of St. Mary the Virgin, February 2nd. The Byzantine historian Cedrenus, in the twelfth century, states (*P.G.* cxxi. 699) that this festival was instituted by Justin I. in 526. The emperor and all Constantinople in that year were greatly agitated by the occurrence of a disastrous earthquake at Antioch, laying the city in ruins. Cedrenus does not explicitly state that the feast was instituted in consequence of that calamity, but mentioning the fact next to the earthquake he leaves it to be inferred. Justin died in 527, and the festival so early deprived of its patron failed to take root. His successor, Justinian I., though at first neglecting it, revived the institution in 541 or 542, during the prevalence of a deadly epidemic at Constantinople, though here again the calamity is not explicitly stated to have been the occasion. Such seems the best explanation of the fact that, while Cedrenus (and he alone) attributes the origin of the festival to Justin I., other authorities, such as Theophanes, Nicephorus Callistus, the *Historia Miscella*, make Justinian the founder, which is now (*D.C.A.* 1141) the general view.

The festival, when first instituted, had primary reference to our Lord, not to St. Mary; and such is its characteristic still in the East as well as in the English Prayer Book. Its Greek title was Ὑπαπαντή

or Ὑπαντή, *Hypante,* in the Latin *Occursus,* meeting, *i.e.*, the meeting of our Lord with Simeon and Anna (Luke ii. 27—38). In the West it became the festival of St. Mary, as that of her *Purification.* Baronius (*M. R.* Feb. 2) asserts that no Greek nor Latin Father before Justinian I. has left a sermon on the *Occursus.* The candle processions, which gave the day the popular name of Candlemas, are believed by Baronius to have been introduced at Rome by Pope Sergius I. (687—701).

21. *The Annunciation of the Blessed Virgin Mary,* March 25th. The earliest trustworthy evidence for this festival, to pass by several spurious sermons, is found in the Acts of the tenth council of Toledo, A.D. 656, enjoining that, whereas the festival was kept at different times at various places in Spain, it should thenceforth be kept everywhere on the octave of the Nativity.

22. *SS. Simon and Jude,* October 28th. This festival occurs in the so-called *Lectionary of St. Jerome* (Pam. *L.L.* ii. 54),—a work of about the seventh century (§ 87). It does not appear in Bede's *Metrical Martyrology* (see further on).

The first certain knowledge of the following six festivals is obtained from Bede's *Metrical Martyrology,* which from the circumstance of its being metrical may be considered to have escaped interpolation, and therefore to be coeval with Bede, *c.* 730. Five of them occur in the Sacramentaries, which would be an evidence of earlier date if the Sacramentaries could be relied upon as being in all their parts contemporary with those whose names they bear.

23. *The Circumcision*, January 1st (also in the *Gelasian* and *Gregorian Sacramentaries*).

24. *Conversion of St. Paul*, January 25th (*Gel.* and *Greg. Sac.*).

25. *St. Matthias*, February 24th (also *Greg. Sac.*).

26. *SS. Philip and James the Less*, May 1st (also in *Gel.*, *Greg.*, *Ambros. Sac.*).

27. *St. Matthew*, September 21st (*Greg. Sac.*).

28. *St. Jude*, October 28th, without St. Simon.

Bede gives also the two brothers James and John, under July 25th, which is now St. James's Day. He does not mention SS. Simon and Jude.

29. *Ash Wednesday.* A fast in preparation for Easter is mentioned as early as Irenæus in the second century, and also in later times, but its commencement and duration varied. The first distinct evidence of its having commenced on this particular Wednesday occurs in a MS. Sacramentary of the time of Charlemagne, about A.D. 800, this Wednesday being there designated *caput jejunii*, the first day of the fast (*D.C.A.* 973, *b*).

30. *Trinity Sunday.* This Sunday was not so named at any early period; it was for a long time the Octave of Pentecost, as it still is in the Roman Church, which also calls the Sundays after Trinity the Sundays after Pentecost. "Trinity Sunday" is first used in the Sarum Breviary (P. & W. ii. 49, etc., rubrics) and Missal, and is a designation peculiar to the old English and German Churches. The Council of Arles in 1260, canon vi., enjoins an office of the Holy Trinity on the Octave of Pentecost (Hard. vii. 513).

But though the name is late, the special services are not so. Our Trinity Sunday Proper Preface is found in the *Gelasian Sacramentary* (*P. L.* lxxiv. 1136), the Collect in the *Sacramentary* of Gregory for the same day, there called the Octave of Pentecost (*P. L.* lxxviii. 116); and our Trinity Sunday Epistle and Gospel are those for the same day in the so-called *Lectionary of St. Jerome* (*P. L.* xxx. 510),—about the seventh century (§ 98).

CHAPTER XVII.

EMBER SEASONS.

§ **90.** *Their History.*—Although the word *Ember* is peculiar to England, the four Ember seasons, under the name of *Jejunia quatuor temporum*, or *Quatuor tempora*, have been observed from very early times in the West. In the East they never took root. The earliest mention is in the treatise *De Hæresibus* of Philastrius bishop of Brixia, *c.* 350, and in connection with the four Church seasons—Christmas, Easter, Ascension, Pentecost (*De Hær.* cxix. in *P. L.* xii. 1286). The first to associate them with the seasons of the year was Pope Leo the Great (440—461), whose Sermons xix., lxxv., lxxviii., lxxxi. may be consulted. (*P. L.* liv. 186, 400, *sq.* *Cf.* Canon Bright's *Leo*, pp. 102, 217.)

The *jejunia quatuor temporum* are thought to have been at first only of local observance in the Roman Church, and to have become general by degrees. In England their observance is enjoined in the 18th canon of the council of Clovesho, A.D. 747 (H. & S. iii. 301). Two other English councils mention them,—that of Ænham (a place unknown) in 1009, canon 16th stating that Gregory the Great introduced them into the English Church; and that

of Oxford in 1222 (Hard. vi. 777; vii. 117, E). The present rule as to the four seasons is considered as having been laid down by the 14th canon of the council of Placentia in 1095, and the 27th of that of Clermont in 1095 (Hard. vi. pt. ii. pp. 1715, 1719; *D.C.A.* "EMBER DAYS").

The English canons of 1603-4 speak of "*jejunia quatuor temporum*, commonly called Ember Weeks" (canon 31st).

§ **91.** *Ember Days and Ember Weeks in the English Church.*—"Ember Days" are placed among the "Days of Fasting or Abstinence" in the Tables, and are there defined as the Wednesday, Friday, and Saturday after the first Sunday in Lent, the Feast of Pentecost, September 14th, and December 13th. The last mentioned two are marked in the calendar as Holy Cross Day, and Lucy Virgin and Martyr. Two of the Ember seasons, therefore, are moveable, and two are fixed. "Ember Week" is recognised in a rubric which directs two collects to be said "every day in the Ember Week." Thus although only three of the days in the week are fast days, all the seven, beginning with the previous Sunday, are distinguished by an Ember Collect. The four Ember Weeks occur in spring, summer, autumn, and winter, respectively. Ember Week may commence in autumn as early as September 12th, and as late as September 18th; in winter, as early as December 11th, and as late as December 17th. The earliest and latest autumnal ordination days, which are always the Sunday after Ember Week, are, therefore,

September 19th and September 25th; the earliest and latest winter ones, December 18th and December 24th. On the word Ember something will be said in the Glossary.

§ 92. *Ordinations held at Ember Seasons.*—The English canon already quoted states that the Ember Seasons were instituted specially for ordinations by the ancient Fathers after the example of the apostles, and it expressly enjoins that "no deacons or ministers be made and ordained," except on the Sundays following them (canon 31st). It would appear, however, that the Ember Seasons were established first and independently, and that the solemnity previously attaching to them caused them to be selected as periods for ordinations. No trace of the connection can be found before the time of Pope Gelasius (492—6), who in a letter to the bishops of Southern Italy fixes those times for the ordination of presbyters and deacons (*Ep.* ix. c. 11 in *P. L.* lix. 52).

CHAPTER XVIII.

ROGATION SUNDAY AND ROGATION DAYS.

§ **93.** *How acknowledged in the Prayer Book.*—In the rules for finding moveable feasts, "Rogation Sunday" is defined as "five weeks," *i.e.* the fifth Sunday, after Easter; and among the days of fasting are included "The Three Rogation Days, being Monday, Tuesday, and Wednesday before Holy Thursday or the Ascension of our Lord." No other recognition of the four days occurs in the Prayer Book. It is possible that there may be some intentional allusion to the Rogation Sunday in the Gospel selected for that day (St. John xvi. 23—30), where the word "ask" is prominent. For the meaning of Rogations see § 62.

While the Prayer Book provides nothing for the observance of these days, there is a homily, the 17th, in the Second Book of Homilies, entitled "For the Days of Rogation Week;" and this discourse closes with an "Exhortation to be spoken to such Parishes where they use their Perambulation in Rogation Week, for the oversight of the bounds and limits of their town." The Exhortation speaks of the people as being assembled "most principally" to thank God for the fruits of the earth, and to pray for a successful ingathering of them; while, secondarily, they are assembled to

"consider the old ancient bounds of the township," so as to avoid encroachments and remove occasion for contentions.

On July 22nd, 1881, a form of Prayer for Rogation Days, such as could in part be used under the new Act (§ 166) in churches, was put forth by the Convocation of Canterbury (*Chron. of Convoc.* vol. for 1881, p. 419). Appended to the volume here cited is a printed copy of the form, with a notification that it is sold at the National Society's Depository.

CHAPTER XIX.

THE COLLECTS OF THE CHURCH'S YEAR.

§ **94.** *Collects New and Old.*—In the Dominical year there are sixty-six collects, and in the Saints' Days year eighteen, making eighty-four in all. Of these there are fifty-nine entirely or substantially taken from the unreformed service books, and twenty-five composed at or after the Reformation. The twenty-five later ones are the following.

Composed for the Prayer Book of 1549 :—

1st and 2nd S. in Advent.
The Nativity.
St. Stephen.
Quinquagesima.
Ash Wednesday.
1st S. in Lent.
1st & 2nd S. after Easter.
St. Thomas.
St. Matthias.
St. Mark.
SS. Philip and James.
St. Barnabas.
St. John Baptist.
St. Peter.
St. James.
St. Matthew.
St. Luke.
SS. Simon and Jude.
All Saints.

For the Prayer Book of 1552 :—St. Andrew.

For the Prayer Book of 1662 :—

3rd Sunday in Advent.
6th Sunday after Epiphany.
Easter Even.

Of the older forms, taken more immediately from the Sarum Use, five were contributed by the Leonine Sacramentary, viz., those for the 3rd Sunday after Easter, 5th, 9th, 13th, 14th after Trinity (*P.L.* lv. 28A, 78C, 80C, 84A.C.); about twenty from the Gelasian, and about thirty from the Gregorian (*vide* details in Dr. Bright [*S.P.C.K.*] and Mr. Humphry [Hum. 171]). The various writers disagree in some particulars.

§ **95.** *Classified by Subjects.*—

For the Church. Good Friday; 3rd Sunday after Easter; 5th, 15th, 16th, 22nd, 23rd Sundays after Trinity; St. Matthias; St. Peter; St. Bartholomew.

For Unbelievers and Misbelievers. Good Friday.

For the Holy Spirit. Sunday after Ascension; Whit-Sunday; 19th Sunday after Trinity.

For Blessings. 12th Sunday after Trinity.

For Guidance in Life. 1st Sunday after Epiphany; 4th Sunday after Trinity.

For Providential Protection. 2nd Sunday after Trinity.

For Preservation from Harm. 8th, 15th, 20th Sundays after Trinity.

Under Persecution. St. Stephen; St. John the Baptist.

In Dangers and Necessities. 3rd and 4th Sundays after Epiphany; Sexagesima; 2nd and 3rd Sundays in Lent; 3rd Sunday after Trinity.

In Temptation. 4th Sunday after Epiphany.

Under Divine Chastisement. Septuagesima; 4th Sunday in Lent.

For Angelic Succour. St. Michael and All Angels.

For Pardon, Absolution, Peace. Ash-Wednesday; 2nd Sunday after Epiphany; 12th, 21st, 24th Sundays after Trinity.

For a Resurrection to Life and Joy. 6th Sunday after Epiphany; Sunday before Easter; Easter Even; Sunday after Ascension; All Saints.

The following supplicate for inward holiness, gifts, and graces:—

Holiness. 1st Sunday in Lent; 1st, 2nd, 4th Sundays after Easter; 7th, 11th, 14th, 17th, 18th, 19th, 25th Sundays after Trinity; All Saints.

Heavenly-Mindedness. Ascension Day; 4th Sunday after Easter.

Love to God. 6th Sunday after Trinity.

Knowledge of Christ. SS. Philip and James.

Health of Soul. St. Luke.

Spiritual Help. 1st and 9th Sundays after Trinity.

Spiritual Gifts. St. Barnabas.

Understanding of Scripture. 2nd Sunday in Advent.

Stedfastness in the Truth. Conversion of St. Paul; St. Mark; Trinity Sunday.

Guidance in Prayer. 10th Sunday after Trinity.

Boldness to rebuke Vice. St. John the Baptist.

Comfort. Sunday after Ascension; Whit-Sunday.

Charity, Faith, Hope. Quinquagesima; 14th Sunday after Trinity.

Penitence. Ash-Wednesday.

Humility and Patience. Sunday before Easter.

Obedience to Christ's Call. St. Andrew; St. James.

Right Judgment. Whit Sunday.

Undoubting Faith. St. Thomas.

Freedom from Covetousness. St. Matthew.
Freedom from Evil Thoughts. 2nd Sunday in Lent.
Performance of Good Desires. Easter Day; 5th Sunday after Easter.

§ 96. *Notes:—*

St. Andrew.—The one composed for 1549 turned upon his martyrdom, "the sharp and painful death of the cross," as to which Scripture is silent. In 1552 it was replaced by the present one, turning upon his call.

St. Stephen.—Composed by Bishop Cosin in 1662, founded on an ancient Latin original. It seems distantly to allude to the trials and sufferings of the preceding Commonwealth period.

The *Presentation* of Christ in the Temple is recognised as a fact in His human life and a witness to His Incarnation.

The Purification is alluded to by a petition that we may be presented to God with pure and clean hearts.

Annunciation.—Turns on the Angelic message as revealing the Incarnation of Christ.

Easter Even.—The Collect, drawn up in 1662, was founded on one composed for the Scottish Prayer Book in 1636. The English Prayer Book before 1662 had no Collect for this day, though it had an Epistle and Gospel.

St. Mark.—Begins like the Sarum collect; but whereas that petitioned for defence through the saint's prayer, the passage "being not like children carried away," etc., was substituted in 1549.

St. Peter.—Turns chiefly on the apostle's pastorate, without any mention of his martyrdom.

St. James.—It turns upon his call, without any allusion to his martyrdom, though there is Scripture authority for it.

St. Bartholomew.—Nearly that of the Sarum Use, but the petition that the Church may "preach what he taught" is omitted, perhaps because there is no express extant record of what he taught.

The Collects for Whit Sunday and Trinity Sunday were placed in the Primers in English (Mask. *M. R.* iii. 31; Burt. 92, 340, 359, 360, 467).

§ **97.** *Special Expressions:*—

"Let and hindered." 4th Sunday in Advent. Let = impeded.

"Stewards of Thy mysteries." 3rd Sunday in Advent: from 1 Cor. iv. 1.

"Endeavour ourselves." 2nd Sunday after Easter. Endeavour here used reflexively = exert. So again twice in the Ordination Service, and once in Confirmation.

"From all adversities," Trinity Sunday. "Ab omnibus adversis." Cf. Prov. xviii. 10. "The Name of the Lord is a strong tower; the righteous runneth into it and is safe."

"Prevent and follow us." 17th Sunday after Trinity. "Et præveniat et sequatur."

"To have a right judgment in all things." Whit Sunday, "recta sapere."

CHAPTER XX.

THE EPISTLES AND GOSPELS.

§ **98.** *Their History.*—These selections from the New Testament have descended to us from early times, appearing first in a work called the *Comes*, from which, through the Sarum Use, it entered substantially into the First Common Prayer. The *Comes* or *Companion* was ascribed to Jerome by its editor Pamelius, though it is probably three or four centuries later than that Father (*D.C.A.* 622, *a*, 962, *a*). It may be seen in vol. xi. of Jerome's Works (*P. L.* xxx). It occurs in three editions (Pam. *L.L.* ii. 1; Bal. *C.* ii. 1309; Thom. *Op.* v. 297), and as these differ considerably it may be noted that Baluze is followed by Migne (*P.L.* xxx. 487), and Pamelius by the *D. C. A.* (p. 962). The *Comes* is in fact a Lectionary, giving a passage to be read from the Epistles and another from the Gospels for numerous week-days, and all the Sundays and holy days in the year, the opening and closing words of each portion being alone given. The Sunday and chief holy day portions of this Lectionary we have adopted, omitting the rest; and those form our present "Epistles and Gospels." Those portions are cited by chapter and verse in *D.C.A.*, under the article "Lectionary," and

their occasional variations from the Prayer Book may be there observed. In the Prayer Book of 1662 the version of 1539 was altered to that of 1611.

§ 99. *Notes.*—The custom of the people to rise and sing "Glory be to Thee, O Lord" before the commencement of the Gospel was observed in the Eastern Churches (Sw., 16; N. & L. p. 7). Our rubric orders rising, but not the "Glory."

The present Epistle and Gospel for the Sixth Sunday after Epiphany were added, like the Collect for the same day, in 1662.

Palm Sunday (the next before Easter) is not recognised in the English Prayer Book, where the Gospel which relates our Lord's triumphal entry into Jerusalem is read on Advent Sunday, though not the Gospel which mentions palm branches. In the unreformed Church Palm Sunday was made much of, branches of willow and other trees being laid on the altar, exorcised, blessed, and afterwards carried in procession round the church. All this however was made a distinct service, in which was read the account of the children of Israel encamping by the palm grove of Elim (Exod. xv. 27—xvi. 10), and that of our Lord's entry into Jerusalem in John xii. 12-19, the only passage which mentions palm branches.

Holy Week.—The Epistles and Gospels for each day in this week were selected by the Reformers with an especial view to our Lord's Passion, instead of those appointed in the Sarum Use, which went on another plan. Every one of the Gospel accounts is read through in the course of the week.

The Easter Even Epistle and Gospel were appointed in 1549, and represent a mass which used to be celebrated in the evening of the Sabbatum Sanctum or Holy Saturday, as the day was called. This mass followed several other offices which began at the hour of none (3 p.m.), and towards its conclusion Vespers (Vesperæ festivæ) commenced, these and the mass concluding together (A. H. Pearson's *Sarum Missal in English*, pp. 171, 173; Dickinson's *Missal*, coll. 348, 358). Pearson (*Introd.* p. xiii.), referring to a period earlier than the twelfth century, observes that the mass "on fasts was often deferred till after nones, vespers, or even compline."

Trinity Sunday.—The Epistle and Gospel are those of the *Comes Hieronymi* (*cf.* § 98).

CHAPTER XXI.

THE LORD'S SUPPER, OR HOLY COMMUNION.

§ 100. *History of the Service.*—On March 8th, 1548, before the Book of Common Prayer appeared, there was printed by authority an English *Order of Communion*, which was the first step towards a new Communion Service (§ 18).

The unreformed office, the Latin Mass, was one for the priest alone; the people, although commonly present, were not noticed as having any concern in it, and the various English Uses did not recognise them in any way, though the Roman and the Paris Missals, we are told, did direct where, if there were any lay communicants, they were to receive, viz. immediately after the priest. There was no *order* of Communion at all. It was merely by custom and not in accordance with any express directions that the lay communicants, when there were any, received (Mask. *A.L.* 184).

The Order of Communion was intended to give the people a share in the service, instead of their being disregarded as mere attendants. It did not supersede the old service, nor in any way interfere with it, but supplemented it. It was an English service for the people, added on to the Latin mass for the priest. The

rubric directed: "The time of the Communion shall be immediately after the priest himself has received the sacrament;" and as the time of reception was at the end of the Communion, this whole service intervened between the communicating of the priest and that of the people.

The Order of Communion was substantially that part of our present office which commences with the Exhortation, and goes on to the end; the Prayer of Consecration, of course, being omitted, as that had already been said in Latin by the priest, and with the Prayer of Consecration the prayer for the Church Militant, as these two were originally united. When the people had received (and this was in both kinds), there were no further prayers, but the blessing was given at once. The gain of this new service was that the people received in both kinds, and the language was to a large extent English. Some new doctrinal language also now entered. The consecrated elements, which before were called "corpus" and "sanguis," were now "the sacrament of the body" and "sacrament of the blood," and likewise even "bread" and "wine."

In the old service the words on delivering the elements were of course not given, a delivery to the people being not in any manner alluded to. Now they were, and resembled in form the words with which the priest himself received, but with a noticeable difference. He received in these words, which are from the Hereford Use, "Corpus Domini nostri Jesu Christi sit animæ meæ remedium in vitam æternam." The York Use was nearly the same, but the Sarum

Use varied considerably. The English of 1548, after "the Body of our Lord Jesus Christ," inserted "which was given for you," thus leading the communicant (as remarked by Mr. Humphry, p. 254) to think of the Body slain on the cross, not the bread which was received, as the source of salvation.

In 1549, when Edward's First Prayer Book appeared, the Communion Office was entirely in English, and it embodied the service just described. Further alterations were these. The title was, "The Supper of the Lord and the Holy Communion, commonly called the Mass." The priest communicated at a later stage than he did before, and the people immediately after him, just as at present, and a prayer followed before the blessing was given. A rubric at the end provided against any private and solitary communion by the priest, directing that "there shall always some communicate with the priest;" and such is still the rule. Masses for the dead, celebrated by the priest alone, were thus put a stop to.

Much nevertheless of the old remained, sometimes however modified. The vestments peculiar to the mass, the word altar, and prayer for the departed, continued as before. The Consecration Prayer (here indeed following the Greek Liturgy, but not the Sarum Mass), besought that with the Holy Spirit and the Word the bread and wine might be blessed and sanctified (here crosses), so as to be made unto us the body and blood of Christ. There was a rubric which, after enjoining that the wafer must not be delivered whole, but divided into portions, added that none the less was the whole body of Christ received.

In 1552 the Communion Service appeared quite remodelled in form and arrangement. The Commandments, for instance, were now first inserted. The prayer in which the sacred elements were blessed, sanctified, and crossed, which was not called a Prayer of Consecration, but prayed "for the whole state of hrist's Church," underwent a great structural change, by being divided into three independent prayers and then distributed to other parts of the service, where they still are. The first of the three, as a Prayer for the Church Militant, was moved back so as to come next to the offertory. The middle, or prayer of institution as it may be called, was placed immediately before reception. The third, which, from the words in it, "We offer . . . ourselves," may be designated the prayer of self-oblation, was made to follow reception. There were also the following important omissions or modifications of doctrinal language. The title became "The Lord's Supper or Holy Communion," the word "mass" being dropped. The old vestments were discontinued, and the word "altar" was changed to "Table" and "Lord's Table," and the table was to stand in the body of the church, or in the chancel, where Morning and Evening Prayer were appointed to be said.

The prayer "for the whole state of Christ's Church" had its scope narrowed by the addition of the words "militant here on earth," and prayers for the departed, which it previously included, were omitted. In the Prayer of Institution the Holy Spirit was not invoked upon the elements for their blessing and sanctification, nor was the sign of the cross made. For a

change in the Ter Sanctus see further on (p. 158). In that exhortation which was then the second but is now the first, and now begins, "Dearly beloved, on ——day next," the concluding portion, which previously touched on auricular confession and recommended toleration between those who objected to it and those who approved of it, was omitted.

The elements at reception were called only "bread" and "wine," and the words on delivery were altered to "Take and eat this" (or "Drink this") "in remembrance," being the second clause of the form now used. Here it may be noted that the old Latin service gave only the form in which the priest received, while in 1549 and ever after the form of delivery to the people was alone given, showing how once the priest alone was remembered, and now he was merged in the people. A rubric denied any "real and essential presence of Christ's natural flesh and blood" in the consecrated elements, adding that it is idolatry to adore them. Another rubric made it suffice that the bread used be of the kind commonly eaten (*i.e.*, not wafers), and the rubrical statement of 1549 as to the whole body of Christ being received with a portion of the wafer was omitted.

The general effect of these important changes was to bring the service much nearer to our present form.

In the revision of 1559 the service of 1552 was substantially retained, but there was some modification showing a tendency in the direction of 1549.

Thus the minister at the Communion was to use such ornaments as were in use in 1549. This was stated in the rubric preceding Morning and Evening Prayer.

The rubric which denied the real and essential presence was dropped; it was a long one, explaining and justifying kneeling reception.

The words said on delivery of the elements were those now used, combining the sentences of 1549 and 1552.

In 1604 there were no further changes. But in and about 1636 an important alteration was introduced in the position of the Table, and in the manner of distributing the bread and wine. It had been customary for the table to be taken from its station (where the altar used to be) and brought on Communion days into the body of the chancel or the church, where it was set table-wise, *i.e.*, with its short ends facing east and west. The communicants did not approach the table to receive, but all knelt simultaneously in their places while the bread and wine were carried round to them by the minister. The change now introduced (and this by order of the episcopate) was that the table remained stationary against the east wall of the chancel and placed altar-wise, the short ends being north and south. It was also railed in, and the communicants coming up to the rails knelt there to receive (Card. *D.A.* ii. 226, 237, 252, 256).

In 1662 the rubric between the offertory sentences and the Prayer for the Church Militant was much altered. The offertory, instead of being put into the poor men's box, as had been directed since 1549, was to be brought reverently to the priest, "who shall humbly present and place it upon the Holy Table."

In the Prayer for the Church Militant "our alms" was made "our alms and oblations."

In that Exhortation which was then the second but is now the first, the passage, "Dearly beloved, on ——day next I purpose . . . the kingdom of heaven," was prefixed.

The Confession, which might previously (from 1549) have been said either by one of the congregation or by one of the ministers, was now to be said only "by one of the ministers."

The rubric before the prayer of consecration, viz., "When the priest, standing before the Table . . . the Prayer of Consecration as followeth," was added.

Thus the prayer of institution was now first called the Prayer of Consecration. The rubrics too which now followed reception intimated that consecration of the elements was effected by the words of institution.

In the Prayer of Consecration the manual acts were enjoined.

The clause in the sixth rubric at the end, directing that the consecrated bread and wine which remained was to be reverently eaten and drunk in the church, and not carried out, was added. This rule forbade the "reserved Sacrament."

The ninth rubric was added, directing how the offertory was to be disposed of.

The declaration at the close, after the rubrics in red, within quotation marks and in black Roman letters (hence commonly called "the black rubric"), inserted in 1662, is an altered form of the rubric of 1552 (dropped in 1559) on the subject of kneeling

and adoration. The "real and essential presence" of 1552 was now "corporal presence."

The new arrangement of cir. 1636 as to the position of the table was not recognised by any change of rubric in 1662, and to this day the rubric continues to direct that at Communion time the table shall stand in the body of the church or in the chancel, where Morning and Evening Prayer are appointed to be said.

§ **101.** *Notes on the Service* :—

(*a*) The opening Collect, for the cleansing of the heart, is from the Sarum missal. "*Inspiration*" (infusionem).

(*b*) *The Kyrie.* See § 83.

(*c*) *The Nicene Creed.* See § 72.

(*d*) *Briefs, Citations, and Excommunications* to be read after the Nicene Creed; first inserted in 1662. As to banns of matrimony *vide* § 113.

Briefs were letters patent issued by the Crown directing collections to be made for certain benevolent objects. In 1828 these were abolished, and in their place King's Letters were issued recommending the same thing, but these, too, have within the last few years become obsolete.

Citations were orders for defendants in suits at law to appear in court.

Excommunications are such alone as have been legally pronounced by the ecclesiastical courts. The priest has no authority to excommunicate at his discretion, much less to publish any excommunication of his own in church.

(*e*) *Proclamations in church* are by the rubric to be made by the minister alone, whose discretion is limited by the rules of the Prayer Book and the injunctions of the sovereign or the ordinary. This rubric does not make it compulsory to proclaim everything which may be directed by the sovereign. When, for instance, James II. commanded his declaration of indulgence to be read in churches, the clergy almost universally refused.

(*f*) *The Sermon.* Here is the only place where a Sermon is expressly enjoined. The Morning and Evening Services are silent on the subject. The Prayer Book nowhere directs how the sermon is to open or close. The 55th canon prescribes the Bidding Prayer, which the minister may modify at his discretion. For Sermon now without a previous service *vide* § 165.

(*g*) *The Offertory Sentences and Collection.* The sentences were added in 1549. According to the rubrics of that year, the people brought up their alms to the poor men's box in the "quire" while the sentences were being read, those intending to communicate remaining there, men and women on opposite sides, but all others leaving the quire. In 1552 the alms were collected by the churchwardens, and by them placed in the box. In 1549, and until 1662, the people on four stated communion days in the year, besides their contributions to the poor-box, paid direct to the minister at the offertory their due and accustomed offerings. The four days were (*Lit. Eliz.* 185 *n.*) Christmas, Easter, St. John the Baptist (June 24th), and St. Michael (Sept. 29th). For the

change made in 1662 as to the designation of the collection, and as to the bestowal of it during the service, see the present rubric after the Offertory. For the history of its ultimate disposal *vide infra* (*w*).

(*h*) *Alms and Oblations.* Opinions differ as to what is intended by oblations; for at this point of the service the offerings of the congregation are placed upon the Holy Table, and also the bread and wine. Some think that by "alms" the offerings of money alone are indicated, while oblations point to the bread and wine. Others, as for instance Cardwell (*Conferences*, p. 382), refer both words to the collection made by the people. In this view "oblations" would point to gifts that are not necessarily "alms" to the poor.

(*i*) *Withdrawal of Non-communicants.* In 1548, at the end of the sentence "Therefore if any of you . . . body and soul," now forming a part of the first Exhortation, but then standing, a little altered, by itself, the minister paused awhile to see if any would withdraw, and afterwards proceeded with "Ye that do truly." In 1549 the non-communicants after coming up to the poor-box with the rest had to "depart out of the quire" while the others remained. At present there is nowhere an intimation to withdraw answering in any way to the ancient *missa catechumenorum;* no pause occurs, nor any benison for those who may wish to retire. It is customary, however, to grant the young and the unprepared a few moments for leaving, and even the "Grace," after their alms have been presented with the Prayer for the Church Militant.

(*j*) *The Confession* was composed for the *Order of Communion* in 1548, and includes some passages taken from Hermann's *Consultation*. Compared with the Confession in the Morning and Evening Services, if expresses much more of *penitence* in particular. It deplores sins committed, not the sinfulness of man's nature which the earlier Confession does by one of its expressions.

(*k*) *The Absolution.* See § 54.

(*l*) "*Lift up your hearts,*" etc. (Sursum corda. Habemus ad Dominum.) These words link the penitential part of the service with the Eucharistic, and are the signal that we are approaching the central act. The comfortable words and assurances of the Gospel are in these fervent versicles warmly responded to. The *sursum corda* appears in all the ancient offices, and always marks the same turning-point.

(*m*) The *Ter Sanctus*, or *Sanctus*, founded on the "Thrice holy" of Isa. vi. 3 and Rev. iv. 8, is a very ancient hymn, both in the East and West. The final words, "Glory be to Thee, O Lord Most High," are in the Latin "Osanna in excelsis." In 1549 the Ter Sanctus terminated in a close following of the Latin, thus: "Osannah in the highest. Blessed is He that cometh in the Name of the Lord: Glory to Thee, O Lord, in the highest." These words, relating to the coming of Christ, and immediately preceding (as then) the blessing of the Elements, were omitted in 1552, and the termination was simplified to "Glory be to Thee, O Lord Most High," as it now stands. In 1552 also the prayer, "We do not presume," was taken from where it had previously stood, and placed

between the Ter Sanctus and the Prayer of Institution as now.

(*n*) *The Prayer of Consecration* contains an address, a petition, and the words of institution.

The address recognises four things: (1) That God gave His Son for our redemption; (2) That the death of Christ was a perfect and sufficient sacrifice for the sins of the whole world; (3) That Christ did institute a memory of that death; (4) That He commanded us to continue that memory until His coming again.

The petition is that in receiving the bread and wine according to Christ's institution, we may be partakers of His most blessed Body and Blood.

The words of institution are pleaded before God as the ground of the petition, since it would be baseless and presumptuous to ask that by an act of receiving bread and wine we might partake of Christ's body and blood unless by His positive institution. The form and terms of the institution are then cited, and there is woven together in one sentence the language of the four places where the institution is recorded (Matthew, Mark, Luke, 1 Cor. xi.). Thus, with two exceptions, every known act and word of Christ at the Last Supper is represented. The two exceptions are "Blessed it" (Matthew and Mark) and "Which is broken for you" (St. Paul). The latter words do not occur in the Sarum Latin, nor in the English of 1549, and their omission seems to have no significance. With the former words it is otherwise. "Blessed" occurs both in the Latin and in 1549, besides "bless" at the Invocation. It was omitted in 1552. It

may be noted that the words of institution formed a part of the Sarum Consecration Prayer, but their special fulness and completeness is a distinguishing feature of the English service since 1549. The words of institution alone now represent the act of consecration, since the invocation of the Holy Spirit upon the elements, introduced in 1549, was omitted in 1552.

(*o*) *The Gloria in Excelsis*, "Glory be to God on high," first addresses God the Father, beginning with the angelic hymn of Luke ii., with an expansion of it. Then follows a longer address, of prayer, to the Only Begotten Son, the Lamb of God, Whose mercy is supplicated with earnest iteration. The Holy Ghost is named only in the terminal doxology. The hymn is sometimes called the greater doxology, as the Gloria Patri is the lesser. It is of Eastern origin, and first occurs, almost in its present form, in the Greek of the *Apostolic Constitutions, c.* 350. In 1549 it was placed near the beginning of the service, and in 1552 removed to the position it now occupies at the close.

(*p*) *The Blessing.* The first half concluded the *Order of Communion* of 1548, and the second was annexed to it in 1549. The two portions are founded on briefer Latin forms amplified from Phil. iv. 7. In the shape it took in 1549 and has ever since retained, as well as in the dismissory position always occupied by it, this benediction is a special feature of the English Communion Service.

(*q*) The rubric which says, "When all have communicated," would appear to exclude non-communicating attendance.

(*r*) *Collects to be said after the Offertory when there is no Communion.* These are customarily said after the Prayer for the Church Militant; but this prayer came much later in the service in 1549, when the rubric first appeared.

(*s*) *Time and frequency of Holy Communion.* As to time there is no direction given. As to frequency there is no rule for ordinary churches. At the end of the Nicene Creed notice of the Communion is to be given, "if occasion be." Other rubrics imply non-obligation for a celebration every Sunday or holy-day, *e.g.*, after the offertory, before the first exhortation, before the concluding collects, and the first of the final rubrics. On the other hand, the fourth rubric at the end necessitates a Communion "every Sunday at least in Cathedrals, Collegiate Churches, and Colleges."

(*t*) *Providing the Bread and Wine.*—Before about A.D. 1000 the Bread and Wine were offered in kind by some of the congregation at the singing of the *Offertorium*, an anthem answering to one of our offertory sentences (Mask. *A.L.* 78—80). In the period immediately preceding the Reformation the curate provided the Elements and was reimbursed the expense (as may be gathered from the rubric of 1549) by certain houses in the parish, appointed by course, making a money offering at the service. In 1552 the curate was reimbursed by the churchwardens, at the charge of the parish, and such was substantially the provision of the rubric of 1662 now in force.

(*u*) *The disposal of the Communion Alms.* In 1549 and down to 1662 they were placed in the poor men's

box at the time of collection, and of course devoted to the relief of the poor. For the change made in 1662 see the present 9th rubric at the end of the service.

(*v*) *Summary view of the ancient elements* of the Communion Service, viz. those from the Sarum Missal:—

The Lord's Prayer and Collect, the Nicene Creed;

A material part of the Prayer for the Church Militant;

Lift up, It is very meet, Ter Sanctus;

Proper Prefaces for Easter, Ascension, Trinity;

The second half of the Consecration Prayer containing the Words of Institution.

A material part of the first thanksgiving after reception.

The Gloria in Excelsis.

(*w*) *Summary view of modern elements,* viz. those composed or introduced in 1548, 1549, 1552, and borrowed materially from the *Consultation* of Hermann:—

The Commandments, 1552;

The two Collects for the Sovereign, 1549;

The Offertory Sentences, 1549;

The First and Third Exhortations, 1548;

The Second Exhortation, 1552;

Ye that do truly, Confession, Absolution, The Comfortable Words, We do not presume, 1548;

The Proper Prefaces for Christmas and Whit Sunday, 1549;

The first half of the Consecration Prayer, down to "these Thy creatures of bread and wine," 1549;

The Words of Delivery, first half in 1548, second in 1552;

The Second Thanksgiving after reception, 1549;

The Blessing, first half in 1548, second in 1549.

CHAPTER XXII.

PUBLIC BAPTISM OF INFANTS.

§ **102.** *History of Baptism.*—It was expressly commanded by our Lord in Matt. xxviii. The earliest account of the administration of Baptism in ecclesiastical history is in Justin Martyr's First Apology, cap. lxi. (see § 3 *ante*).

The earliest notices of the baptism of infants occur in Irenæus (*Hær.* ii. 39 *al.* 22), speaking of "little ones and children . . . born again unto God;" by which expression he is believed (according to his own usage and that of other Fathers) to refer to baptism; and in Tertullian (*De Bapt.* cap. 18). On these and other passages *vide D.C.A.* 169.

The earliest mention of sponsors is by Tertullian, *c.* 192 (*On Baptism*, c. 18). The sponsorial engagements for infants in Baptism, closely resembling those of our own time, are described in the *Ecclesiastical Hierarchy*,—a work earlier than 532 (*D.C.B.* i. 842,*b*), cited in *D.C.A.* Art. "Sponsors."

§ **103.** *History of the Service.*—In the Sarum Use the service began at the church door, where the child was first made a catechumen (Mask. *M.R.* i. 3). In this ceremony the godfather held in his hand salt, which

the priest exorcised, that it might be made a salutary sacrament for putting the enemy to flight. A particle of the salt was placed in the mouth of the infant, who was bidden receive the salt of wisdom. The child was crossed, and the "maledictus diabolus" adjured never to dare violate the cross. The child itself was then exorcised, and the unclean spirit, "maledictus, damnatus, et damnandus," was commanded to come out of and withdraw from it. The priest took spittle from his mouth and touched the child's nostrils and ears with it. Finally the child's right hand was crossed, and being now a catechumen it was taken by that hand, and led by the priest into the church to the font.

Here the child was crossed with oil on the breast and between the shoulders. In the act of baptism it was thrice dipped ("mergat," not "submergat"), viz., at the name of each Person of the Trinity, first with its cheek to the north and head to the east, then with its other cheek to the south, lastly with its face towards the water. The sponsors received it from the priest's hands, and lifted it from the font. It was then crossed on the crown of the head with a consecrated unguent called chrism, and the white chrismal vestment (vestis chrismalis, *Angl.* chrisom) was put on it. Finally, a lighted wax candle was placed in its hand. If a bishop were present the child was immediately confirmed. The sponsors were bidden to see that the child was taught the Paternoster, Ave, and Credo.

The several rites were, of course, accompanied by corresponding prayers. Crossings were reiterated at

every turn ; the child's name was repeatedly asked and given.

The water in the font had been previously consecrated or blessed by a separate office, and this was done as often as the water was changed, which was at least once a month. The ceremonial acts were dividing the water by the hand crosswise, casting water from the font in four directions, to symbolise both the cross and the paradisal rivers, breathing thrice into the font in the form of a cross, dropping wax from a lighted candle into it in the form of a cross, dividing the water with the candle crosswise, putting holy oil into the water crosswise, then chrism in like manner, then oil and chrism.

In 1549 there was a preliminary service as before at the church door, but greatly reduced. The child was there named, crossed on the forehead and exorcised. The ceremonies with salt were omitted. The child was then brought into the church to the font. There it was thrice immersed (not submerged) as before, anointed, and clothed with the chrisom. The child's name was asked once at the door, twice at the font. It was crossed once, at the door and without oil. At each change of the water (once at month at least) there were prayers only (placed at the end of Private Baptism in 1549), and no ceremonial acts.

Besides the immense reduction of ritual, which necessitated the omission of numerous prayers turning on it, there were introduced four new forms borrowed more or less freely from Hermann's *Consultation*, viz. :—

(*a*) The Exhortation, " Dearly beloved, forasmuch."

(*b*) The Prayer, "Almighty and everlasting God."

(*c*) The Exhortation, "Beloved, ye hear."

(*d*) The Thanksgiving, "Almighty and everlasting God, heavenly Father."

In 1552 the service was held entirely within the church, at the font. Exorcism, the chrisom, anointing, were all omitted. There was but one immersion. The changing of the water was dropped, as well as all direction as to the water, the prayers which had accompanied the change of water being placed elsewhere. There were the following additions and alterations in the prayers :—

The four prayers beginning "O merciful God," previously standing in the service for changing the water, were placed where they now are.

"We receive this child," previously standing before the act of baptism, was placed after it as now.

"Seeing now, dearly beloved," "Our Father," "We yield Thee hearty thanks," were all added.

The general effect of the ritual changes in 1549 and 1552 was to simplify the service, and concentrate attention on the sole act which the Lord commanded; whereas previously that single essential rite, mixed up with so many others that were merely accompaniments, was in danger of being regarded only as one of them.

In 1662, "Of infants" was added to the title distinguishing this office from the new one for adult baptism. The second rubric, requiring three sponsors, was added. The rubric required the font to be "then filled with pure water." This was the first time any

injunction as to the water re-appeared since the one of 1552 was dropped.

"Hath this child been already baptized, or no?" The rubric had ever since 1549 directed this question to be asked. It was now placed in the text of the service itself.

In the address to sponsors, "Dearly beloved," the words "to sanctify him with the Holy Ghost," and the parenthesis, "until he come of age to take it upon himself," were added.

"Renounce the devil" was substituted for "forsake the devil."

In the minister's demand was inserted "in the name of this child," which had stood in the Office of Private Baptism since 1552. The entire fourth demand, "Wilt thou then obediently keep," was added.

In the prayer, "Almighty, everliving God," the words "sanctify this water to the mystical washing away of sin" were inserted, and so restored, but without any manual act, the consecration of the water, which had been omitted since 1552. Thus the water was both renewed and sanctified at each celebration of the rite, instead of the earlier practice of leaving the water once consecrated in the font until it became unfit for use.

"Ye are to take care." The rubric had directed the sponsors to this effect. It was now made part of the text. The rubric "It is certain by God's Word," relating to the salvation of baptized infants, was now added. The statement originally appeared in the *Articles about Religion*, 1536, and again in the

Institution of a Christian Man, 1537, where after "saved thereby," stood the words "else not" (*F.F.* 7, 93), intimating that unbaptized infants dying were not saved. The sentence first entered the Prayer Book in 1549 as a rubric in the Confirmation Service, where see more (§ 112).

The final rubric (referring to the 30th canon), "To take away all scruple concerning the cross in baptism," was now added.

§ **104.** *The Present Office compared with the Unreformed one.*

(*a*) Surviving ceremonies :—

Signing with the cross, simplified and reduced to once.

Consecration of the water, simplified.

(*b*) Surviving prayers and addresses :—

The question, "Hath this child."

The prayer, "Almighty and Immortal God."

Three of the Minister's Demands.

The injunction to sponsors for the Christian education of the child, but with the Commandments substituted for the Ave Maria.

CHAPTER XXIII.

PRIVATE BAPTISM OF INFANTS.

§ **105.** *History of the Service.*—This history is important as showing how the Church of England has at various times treated the subject of lay baptism.

The service of 1549 was taken from the Sarum Manual and the *Consultation* of Hermann. The rubric directed that in case of great urgency those present should call upon God, and "one of them" baptize the child. The service contained a form for receiving the child into the Church; and there were appended prayers for the benediction of the water in the font.

In 1552 the investiture with the chrisom was omitted, as in the Office of Public Baptism. The questions to the sponsors, "Dost thou forsake," etc., became "Dost thou in the name of this child forsake," etc., although the corresponding change had not then been made in Public Baptism. The form of benediction of the water in the font, previously appended to this office, disappeared.

In 1604 the performance of baptism by a lay person was not alluded to, and the title represented the baptizer as "the minister of the parish, or any other lawful minister that can be procured." The questions on

receiving the child were altered from what they had been since 1549 to what they are now, but there was added the following one :—"Whether think you the child to be lawfully and perfectly baptized?"

In 1662 the minister of the parish, or any other lawful minister, was still recognised as the baptizer; but, instead of this being in the title as in 1604, it was placed in the rubric. The question, "Whether think you," was dropped.

§ **106.** *Validity of Lay Baptism.*—This was affirmed by a judgment of the Arches Court in *Mastin* v. *Escott*, on May 8th, 1841, and was supported on appeal by the Judicial Committee of the Privy Council on July 2nd, 1842. The result is, that the Church of England regards lay baptism as irregular, but not invalid.

On May 31st, 1844, the Arches Court, in the case of *Titchmarsh* v. *Chapman*, pronounced that Baptism administered by one in heresy and schism was valid (*E.G.* June 1844, p. 268; Feb. 1845, p. 170; Prid. 458). The rubric of 1662 as to burial (§ 121) has made these decisions of much practical importance.

CHAPTER XXIV.

BAPTISM OF THOSE OF RIPER YEARS.

§ **107.** *History of the Service.*—This service was provided in 1662, for two reasons, as stated in the fourth paragraph of the Preface to the Book: (1) The growth of Anabaptism through the licentiousness of the late times; (2) For the baptizing of natives in our plantations and other converts. The Anabaptists here referred to were not what the word strictly means, those who repeated their baptism, but those who would now be called Baptists, among whom baptism is deferred to riper years. Plantations or colonies began with that of Virginia in 1606. The service was drawn up by Griffith, bishop of St. Asaph.

§ **108.** *Notes.*—The service is an adaptation of the one for infants, with the following differences and peculiarities:—

(*a*) The bishop, "or whom he shall appoint for that purpose," must have at least a week's notice, in order that the due instruction of the candidate may be secured.

(*b*) The candidate is exhorted to prepare himself by prayer and fasting.

(*c*) Godfathers and godmothers are required. They

present the candidate at the font, reply whether he has been already baptized, and give his name. They do not vow in his name, but he for himself. They are to remind him of his religious duties, but are not responsible for his confirmation.

(*d*) The Gospel is taken from St. John iii., instead of from St. Mark x.

(*e*) The candidate is taken by his right hand by the priest, who places him conveniently by the font.

(*f*) The candidate either is dipped in the water, or water is poured upon him. Dipping or immersion is not submersion. It is dipping if the face or forehead be made to touch the water in the font, and the rubrics suggest nothing beyond the usual font.

(*g*) The age of a person to be baptized with this service is what is understood as "the age of discretion;" so that if he is not old enough for confirmation, the service for Infant Baptism must be used.

It may here be added that there is no provision made in our services for baptizing an adult in private, *e.g.*, on a sick bed.

CHAPTER XXV.

THE CATECHISM.

§ **109.** *Its History.*—The word, from κατηχίζω or κατηχέω (κατὰ and ἦχος, sound), denotes *vivâ voce* teaching, but not necessarily by question and answer. The learner is κατηχούμενος, a catechumen.

The Sarum Use furnishes no precedent for a catechism, the necessity of which became apparent when Confirmation took its new form. The Catechism adopted was substantially original, but it borrowed somewhat from Hermann's *Consultation.*

1549. The Catechism at first formed a part of the Confirmation Service, and proceeded no further than the exposition of the Lord's Prayer. The second, fourth, and fifth Commandments were each abbreviated to a line or two.

In 1552 the Commandments were given in full, and introduced with the question and answer, "Which be they," etc., pointing to their Divine origin.

In 1604 the second part, dealing with the Sacraments, was added.

In 1662 the Catechism was separated from the Service for Confirmation, and placed under a distinct title. The answer which had stood, "Yes, they do perform them by their sureties, who promise and vow

them both in their names," was altered to, "Because they promise," etc., as now.

§ **110.** *Notes.*—The first part deals with the Creed, the Commandments, and the Lord's Prayer. A summary is given of the Creed, a summary and paraphrase of the Commandments, and a paraphrase of the Lord's Prayer.

In the second part the term "Sacrament" is defined and analysed. Each sacrament is shown to correspond with the analysis. The benefits of each and the state of mind in which it should be received are pointed out. The infant's title to baptism leads not to any statement as to his innocence, but to an obligation he enters into by sponsors. For the intending communicant the requisite is stated to be repentance and faith, as to the reality of which in his own heart he must be satisfied by self-examination, taking the responsibility on himself alone.

The second sacrament is called *The Supper of the Lord* and *The Lord's Supper.* The 25th, 28th, and 29th Articles use the same title.

CHAPTER XXVI.

CONFIRMATION.

§ **111.** *History of the Rite.*—The scriptural precedent is found in Acts viii. 12—17. Those who had been baptized by Philip the deacon were visited by the Apostles Peter and John, who laid their hands upon them, and the Holy Ghost was given. The rite is not commanded in the New Testament, like the two sacraments, but has been adopted after the apostolic example.

The earliest clear mention of it in Christian antiquity is in Tertullian's treatise *On Baptism*, *c.* 192 (cc. 7, 8):—"When we have issued from the lavacrum we are thoroughly anointed with a blessed unction"—a practice derived, he goes on to say, from the anointing to the Jewish priesthood. "In the next place the hand is laid on us, invoking and inviting the Holy Spirit through [the words of] benediction."

Cyprian, too, in his letter to Jubaianus, A.D. 256 (*Ep.* 73, § 9, ed. Oxon.), after speaking of the narrative in Acts viii., proceeds, "Which now too is done among us, so that they who are baptized in the Church are brought to the prelates of the Church, and by our prayers and by the imposition of hands obtain the Holy Spirit and are perfected with the Lord's seal."

In neither author is the rite called Confirmation: both mention laying on of hands, and Tertullian an anointing besides. "Seal" alludes to Eph. iv. 30, "Whereby ye are sealed."

The word "Confirm," in connection with the rite, first occurs in Ambrose (*De Mysteriis*, cap. 7, § 42, *P. L.* xvi. 402), *c.* 387:—"Thou hast received the spiritual seal (signaculum), the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and piety, the spirit of holy fear (Isa. xi.). Then keep what thou hast received. God the Father hath signed thee, Christ the Lord hath confirmed thee and given the pledge of the Spirit in thy heart, as thou hast learned in the apostolic lection" (2 Cor. v. 2).

Before the Reformation, Confirmation in the West was administered by the bishop (in the East, however, always by the presbyter); but (1) it was administered to infants, and immediately after baptism, if a bishop were present (in the East invariably so by the priest who baptized), but at any rate while the children were of tender age; and (2) the bishop did not lay hands on the child's head, but only anointed its thumb and crossed its forehead with chrism, saying in Latin, "I sign thee, N., with the sign of the cross ✠, and confirm thee with the chrism of salvation, in the name," etc. Chrism was an unguent of oil and balm blessed by the bishop. The rite, therefore, differed considerably from that of the Book of Common Prayer. It has been remarked: "Of what may be called the modern Protestant idea of Confirmation, as the ratification by the baptized child, when he has attained an

age capable of deliberate choice, of the promises made for him by his sponsors, there is not the slightest trace in Christian antiquity" (Dean Plumptre, in *D.C.A.* 425, *a*).

§ 112. *History of the Office.*—In 1549 Confirmation appeared in a wholly new form. It was a rite of *laying on of hands*, and for children who had come to *years of discretion*. It opened with the Catechism (then in its first part only), and its title was, "Confirmation, wherein is contained a Catechism for Children." A rubrical preface explained the new view of the rite, and it ended with a statement that baptized children dying in infancy are undoubtedly saved. Why such a statement should have found a place under Confirmation, rather than under Baptism, was because people had been accustomed to have their children confirmed as soon as possible after baptism. The two rites had been so linked together that one seemed a completion of the other, and the popular idea was that the child's spiritual safety was hardly secured until Confirmation. It was in order to reconcile them to the deferring of Confirmation until the child was properly instructed, and not so much with the view of pronouncing on the effect of baptism, that this statement was made. The clause "Or else not" was, therefore, hardly called for, even if it had been accepted as true. The rubric requires that the bishop or his deputy must have examined the children in the catechism; that each child must be brought by one that should be his godfather or godmother, as a witness of the Confirmation—language

pointing to godparents for Confirmation distinct from those for Baptism.

The rite was administered generally after the Sarum Manual. The child still was crossed, but with the dry finger only. Chrism was not used, and, instead of the thumb being anointed, the bishop's hand was laid upon the child's head. The accompanying words were, "N., I sign thee with the sign of the cross, and lay my hand upon thee, in the name," etc.

Thus the chief observable difference in the new service would be the older looks of the assembled children, no infants or little ones being among them; the absence of chrism; and the bishop's hand unostentatiously laid upon the child's head after its forehead had been crossed.

In 1552 the crossing of the forehead was omitted, and the imposition of hands alone remained. It was accompanied also with a new and special prayer, "Defend, O Lord." The general effect now was that the imposition of hands came prominently into view as the leading ceremony, whereas before it had been subordinate.

In 1604 the title became, "The Order of Confirmation, or laying on of hands upon children baptized and able to render an account of their faith according to the Catechism following."

In 1662 the Catechism (enlarged since 1604 by a second part) was removed from the Confirmation service, and placed by itself.

The title of the service was changed to what it now is, and "years of discretion" were named in it.

The opening address, "To the end that Confirma-

tion," was added. This was substantially the initial rubric since 1549, now adopted into the text.

The bishop's question, "Do ye here," and the answer, "I do," added, were from Hermann's *Consultation*.

Other additions were: "The Lord be with you," etc., with the Lord's Prayer, and the Collect, "O Almighty Lord," before the blessing.

Comparing the service of 1662 with its predecessors, we find that all that remains of the one for 1549 are the two versicles and the two prayers, beginning "Almighty and Everliving God." One of the latter came from the *Consultation*. The other was from the Sarum Use; and this one, therefore, together with the two versicles, is all that survives of the original pre-Reformation service.

CHAPTER XXVII.

MATRIMONY.

§ 113. *History of the Service.*—Under the Sarum Use all the first part of the office, including the actual marriage, was performed at the church door, *ante ostium ecclesiæ*. There the priest said they were gathered together "in the sight of God, and the angels, and all the saints." The man placed on the book gold and silver besides the ring. The priest asked if the ring had been already blessed or not; if not, he then blessed it by a prayer, a benediction, and crossing, and holy water. In putting on the ring the man applied it to the woman's thumb, forefinger, and third finger, in succession, at the words "Father," "Son," and "Holy Ghost," putting it on the fourth finger at "Amen," and leaving it there. After a prayer and the marriage blessing, the service at the door terminated, the wedding party entered the church and reached the quire step, where the service was renewed. The married pair prostrated themselves, and various benedictions were pronounced, one of them mentioning the angel Raphael having been sent to Tobias and to Sarah. They rose and were led into the presbytery, or space between the quire and altar, *i.e.*, to a spot still nearer the altar, and on the south

side of the church. Here they prostrated themselves before the altar steps, and, while four surpliced clerks held over them a "pallium" or veil as a canopy, other prayers were said. The rubrical directions were intricate and minute all through. Service ended with the mass. There was also in the office a form of benediction of the marriage bed, and of the newly married pair in it.

1549. The office provided for the First Book was a selection from the Sarum Use and almost exclusively from the service at the door; but instead of being held at the door it was directed, as it still is, to be in the body of the church.

The opening address, "Dearly beloved, we are gathered," which in the Sarum Use was three or four lines, was much extended; the bulk of it, beginning "which is an honourable estate," down to "for ever hold his peace," being new, suggested probably by the *Consultation.* After "gathered in the sight of God," "angels" and "the saints" were omitted.

The ring was not blessed, and it was placed on the fourth finger at once; but "tokens of spousage, as gold or silver," were placed upon the book with the ring.

The joining of hands by the priest with "Those whom God," and the address, "Forasmuch as," were first added in 1549, from the *Consultation.*

After the blessing, "God the Father bless you," just where the service at the door used to end and the party came up to the step, the married pair now went into the quire, where the rest of the service was said. At this point the close correspondence between the

service of 1549 and its predecessor ended. There was no prostration and no canopy. According to the final rubric, "the newly married persons (the same day of their marriage) must receive the Holy Communion."

1552. The former "tokens of spousage" have now become "the accustomed duty to the priest and clerk." The parenthesis of 1549 after Isaac and Rebecca, viz. "(after bracelets and jewels of gold given of the one to the other for tokens of their matrimony)" is omitted.

In the prayer, "O God of Abraham," the words, "Thou didst send Thy angel Raphael to Thobie and Sara," are altered to, "Thou didst send Thy blessing upon Abraham and Sarah."

In the nuptial blessing, "God the Father bless you ✠," the cross is omitted.

After the blessing the minister and clerks go to the Lord's Table, and the post-matrimonial service begins with Psalm cxxviii.

After the final blessing, "Almighty God, which at the beginning," there is a rubric directing the Communion to begin.

1662. The form, "I publish the banns," etc., is now given textually in its present place, whereas previously there was only the rubric directing the publication of banns, without any form of doing so.

The initial rubric of 1662, which directed the banns to be published immediately before the Offertory, was inconsistent with the rubric of 1662 after the Nicene Creed, which ordered their publication before the sermon. About 1809 the mention of banns in

the latter rubric was omitted by the University printers, who also changed the Matrimony rubric to what it now is, to make it accord, in their opinion, with the language of the Marriage Act of 1753, 26 Geo. II., c. 33, s. 1. See more in Blt. 376, 447.

The words, "Till death us depart," are altered to "Till death us do part," *depart* in the sense of *part* having become obsolete.

The words "holding the ring there" are inserted.

The rubric directing the Communion to begin is omitted, and the concluding rubric is so altered as to leave the Communion optional, but recommending it "at the time of marriage, or at the first opportunity after," as "convenient," *i.e.*, fitting.

§ **114.** *Notes :—*

"*With my body I thee worship.*" So in the Sarum Use; in the Hereford it is, "I thee honour." Wiclif's version of Matt. xix. 19 is "Worshippe thi fadir and thi modir."

"*Afraid with any amazement,*" substituted from the new version for "dismayed with any fear," which was the old version.

§ **115.** *Marriage of Divine Institution.*—The service distinctly recognises this, and does not merely seek to give a religious colour to it, as might be done to any secular undertaking. It says, with an evident reference to Gen. ii. 18, that marriage was instituted by God. It quotes Christ's words, "Whom God hath joined" (Matt. xix. 6). It uses St. Paul's language, which represents the mystical union between Christ

and the Church as a marriage (Eph. v. 22, 23; cf. Rev. xxi. 9; Psalm xlv.).

The fact of the Divine institution of marriage colours the whole service. It begins, "We are gathered together here in the sight of God." The man and woman take each other "according to God's holy ordinance." The man weds the woman with a ring "in the name of the Father, the Son, and the Holy Ghost." In that same name they are pronounced man and wife; in that name they are blessed.

§ **116.** *Civil View of Marriage.*—The State has the deepest interest in the matrimonial bond, and considers itself entitled to surround it with stringent regulations. For instance, in this country the State not only will not acknowledge bigamy, but punishes it. It insists upon the ceremony being publicly performed, in the presence of witnesses, by an authorised official, in recognised places, and in daylight hours. Since 1836 marriage by a religious ceremony has not been insisted upon in England, and a public registration before witnesses has been held sufficient. Marriages performed in secret, or by the parties themselves, or by unrecognised and unofficial agents, are not acknowledged, and any such unions leave the parties under a public and social stigma and various disabilities.

The Act, 6 & 7 Will. IV. c. 85, 1836, fixed the hours of marriage between 8 a.m. and 12; but in 1886 the law extended the time to 3 p.m.

CHAPTER XXVIII.

VISITATION OF THE SICK.

§ **117.** *The Church and the Sick.*

"Heal the sick that are therein" (Luke x. 9).

"Is any sick? Let him call," etc. (James v. 14).

"It is his office to search for the sick, that they may be relieved with the alms of the parishioners or others" (Ordination Service for Deacons).

"When any person is sick, notice shall be given thereof to the minister of the parish" (Rubric of the Visitation of the Sick).

"When any person is dangerously sick in any parish, the minister shall resort unto him or her, to instruct and comfort them in their distress" (Canon lxvii.).

"Will you be ready . . . to use both public and private monitions and exhortations, as well to the sick as to the whole?" (Ordination of Priests).

§ **118.** *History of the Service.*—Under the Sarum Manual (Mask. *M.R.* i. 80), the priest in surplice and stole, with his subordinates, "*cum ministris suis*," proceeded to the house of the sick, chanting the penitential Psalms, and on entering saluted it with "Peace be to this house, and to all who dwell in it; peace to those

who enter, and to those who depart." The crucifix was presented to the sick person and stationed before his eyes, to remind him of his redemption, and he was sprinkled with holy water. Versicles and numerous prayers followed. The sick person was examined in the fourteen articles of the faith. Then he made confession, and was told what penance he had incurred and must perform if he recovered; but in consideration of his sickness, only alms were enjoined for the present, or if he should die, by his will. The priest then assured him of all the indulgences ever granted him by whatsoever prelate, and he prayed that all their benedictions and sprinklings of holy water, all his own knockings of the breast, contritions, confessions, fastings, alms, vigils, prayers, pilgrimages, all his good works, all injuries borne for God's sake, the Saviour's passion, the Virgin's merits, and the merits of the Saints, all the prayers of the Catholic Church, might be effectual for the remission of his sins, the increase of his merits, and the obtaining of eternal rewards. Absolution followed; then benediction. The sick person kissed the crucifix, the priest, and the other ministers, and after more prayers there was a second absolution "in the stead of St. Peter."

Extreme unction was the anointing of various parts of the body, first the hands and feet, then "in dorso inter lumbos maris, vel super umbilicum mulieris," all "for the purification of the mind and body, and defence against the darts of unclean spirits." Communion then followed. The anointing of St. James contemplated recovery, extreme unction death.

The Service for the Sick included the commendation of the soul in the article of death. The rubric directed that when dissolution was seen to be imminent, the clergy were to be apprised of it by the loud beating of a board, upon which signal they were to hurry to the scene. This service consisted mainly of a Litany, which, after the invocation of the Trinity, appealed to a long list of saints to intercede for the dying one. The service was entirely in Latin, and there were no directions, such as those in the office of matrimony, for the occasional employment of the mother tongue; yet it is incredible that custom did not establish some use of it.

1549. The Prayer Book of this year retained but a very limited portion of the old services. It did not direct any procession to the house, nor any vestments.

It opened with "Peace be to this house, and to all that dwell in it," much curtailing the old salutation.

At the end of the Absolution rubric was the clause, "And the same form of absolution shall be used in all private confessions." Extreme unction was represented by a form of anointing (but upon the forehead and breast only, which were crossed), if the sick person desired it, with accompanying prayer.

The prayer, "Hear us, Almighty," for the sanctification of sickness is the composition of the Reformers. In 1549 it contained the clause, "Visit him, O Lord, as Thou didst visit Peter's wife's mother, and the Captain's servant, and as Thou preservedst Thobie and Sara by Thy angel from danger."

1552. The apocryphal reference to Thobie and

Sara was omitted, but the first part of the sentence retained.

The Absolution was to be "after this sort," instead of "after this form." But no stress is to be laid on the form of expression, as the Commandments in the Communion Service were to be rehearsed "after this sort" likewise in 1552 and until 1662.

The clause of the rubric, "and the same form of absolution shall be used in all private confessions," was omitted. *Cf.* § 54.

In 1662 a rubric for notice of sickness to be given to the minister was inserted.

Absolution was to be given only "if he humbly and heartily desire it."

The clause containing a reference to Peter's wife's mother and the Captain's servant was omitted, perhaps as appearing to appeal for miraculous aid.

The prayer, "Unto God's gracious mercy," committing the sick person to God, was now first composed. It is, after the first clause, a recitation of Aaron's blessing, "The Lord bless thee," etc., and it concluded the service.

The following four prayers were appended to the service:—

For a sick child, "O Almighty God;"

When there is small hope of recovery, "O Father;"

A commendatory prayer, "O Almighty God;"

For persons troubled in mind, "O blessed Lord."

§ **119.** *Notes.*—The 67th canon requires the minister, "if he be no preacher," to instruct and comfort

the sick "according to the order of the Communion Book;" "or if he be a preacher, then as he shall think most needful and convenient."

The "Communion Book" was one containing the Communion and the Occasional Offices. Such a book still continues to be published for the convenience of ministers, without, however, bearing that title.

The indicative form of Absolution, "I absolve," began to be used in the twelfth or thirteenth century (Bingham, XIX. ii. 6; Proc. 418).

The present Absolution, based on one contained in Hermann's *Consultation*, was composed by the Reformers in 1549.

CHAPTER XXIX.

COMMUNION OF THE SICK.

§ 120. *History of the Service.*—In 1549 the Prayer Book directed that after open Communion in church a portion of the elements might be reserved and carried out of church to the sick; but the portion was to be sufficient for others also who were to receive with the sick. It must likewise be on the same day, and the elements must be taken to the sick as soon as convenient after the church service, and there to be distributed, the rubric directing what prayers were to be said on the occasion. But if the day was not one appointed for the Communion in church, it was to be celebrated in the sick chamber, with a proper Collect, Epistle, and Gospel, which are those still appointed. The collect was then first composed. The service was to be before noon, and after due notice.

1552. The practice of reserving the elements was discontinued, and the service was made one for conducting the entire office in the sick chamber, providing the Collect, Epistle, and Gospel as before, and not indicating how much of the regular church service was to be said.

The twenty-eighth Article condemns the reservation of the Sacrament.

1662. The rubric now directed that the service was to begin with the Collect, Epistle, and Gospel provided, afterwards proceeding with "Ye that do truly," in the usual service.

CHAPTER XXX.

THE BURIAL SERVICE.

§ **121.** *History of the Service.*—The Sarum funeral rites began with the *Commendatio Animarum* (Mask. *M.R.* i. 130) the commendation of the soul of the departed to God, said at the house, and afterwards a mass for him in church, the burden of each being that his sins committed during life might be pardoned. The burial service more properly so called was opened by a prayer that God would not enter into judgment with the departed for sins done in his lifetime. While the choir was chanting sentences in response to this, the priest went round the corpse censing it. Another long prayer for pardon followed, and further responses of the choir, this time expressed in the name of the departed himself, calling most piteously on God for pardon ; during which the priest again went round the corpse censing it with a thurible. This was done a second time, the language increasing in intensity, but the burden of it remaining the same. There were thus censing circuits of the body three different times, and after the last time holy water was sprinkled on it.

The corpse was then carried to the grave, the choir chanting passages, the tenor of which was a prayer for the eternal requiem of the departed, that angels might

lead him to Paradise, martyrs receive him into their company, and conduct him to the New Jerusalem. At the grave the priest offered more prayers for pardon, and for a place of peace and refreshment for the deceased. The grave was then uncovered and further prayers offered, that the soul might not be oppressed by the darkness and shadow of death. Further prayers followed for the benediction and sanctification of the grave, which was then sprinkled with holy water and censed. Before the corpse was let down the priest placed above its breast an absolution, and pronounced one likewise. Again the grave was sprinkled when the corpse was deposited, the undertaker placed earth over it in the form of a cross, censed and sprinkled it. While the corpse was being entirely covered with earth, chanting was continued, and the priest said, "I commend thy soul to God the Father Almighty, earth to earth, ashes to ashes, dust to dust, in the name," etc. More prayers and more chanting, but always of the same burden and only varying in terms, concluded the service, the final words being, "May his soul, and the souls of all the faithful dead, by the mercy of God, rest in peace (requiescant in pace). Amen."

This service was elaborate and in no small degree artistic, but prolix, depressing, and unscriptural.

The Burial Service and the Mass were the two great services embodying prayer for the dead. But a difference is observable. In the Mass the faithful dead are commended to God. In the Burial Service the departed is regarded as having gone before his Judge with all his sins upon him, needing forgiveness, justification, and absolution.

1549. No service in the house of the dead was provided. The corpse was met "at the church stile" by the priest, and conducted either into the church or towards the grave, the priest saying, or the priests and clerks singing, the three sentences, "I am the Resurrection," "I know that my Redeemer," "We brought nothing." The third was now first added. At the grave the commendation of the soul of the departed and prayers for its safety were still prominent features of the service; but they were much more mingled with thanksgiving and with prayers for the living.

After the service at the grave there followed that which was to be performed in church, and this might be either before the interment or after, at discretion. It consisted of Psalms cxvi., cxxxix., cxlvi., the Lesson 1 Cor. xv. 20 to the end, the Kyrie, Lord's Prayer, suffrages, and a concluding prayer. Annexed were Collect, Epistle, and Gospel for Holy Communion, without any direction as to whether it was to be celebrated before the interment or after. The service of 1549 was thus greatly abbreviated from its predecessor, but what prayers were retained were mainly founded on the old Latin ones. It was much simplified also: censing and sprinkling were omitted, as well as absolution of the dead. In short, the only ritual act was the priest's casting of earth upon the corpse after its descent.

In 1552 the service was again abbreviated. The priest conducted the corpse from the church stile "either unto the church or towards the grave." The Lesson was appointed after the interment, and after that were prayers as before; but there were no

psalms and no suffrages, nor any direction to enter the church. It would seem then that the whole service was expected to be held at the grave, without making this obligatory. The Communion was dropped. All petitions for the departed were omitted, and in their place came thanksgivings for him. Instead of the priest casting earth upon the body, that act was performed by bystanders. The service remained unaltered in 1559 and 1604.

In 1662 a rubric was prefixed, directing the office not to be used for any who have died unbaptized, or excommunicate, or have laid violent hands upon themselves. In connection with this obligation as to the unbaptized see § 106.

The corpse was to be met "at the entrance of the churchyard," instead of at the church stile, and to be conducted as before, either into the church or towards the grave. If into the church, then Psalm xxxix. or Psalm xc., or both, and the Lesson from 1 Cor. xv., were to be read, the rubric being now precise. This part of the service was, therefore, contingent on the corpse being taken into the church, which was optional. There had been no psalms since 1552, and those now selected were not the ones of 1549.

In the committal of the body, the passage "sure and certain hope of resurrection to eternal life," was modified by the insertion of "the" before "resurrection."

In "Almighty God with Whom do live," "the souls of them that be elected," which had stood since 1549, were altered to "the souls of the faithful." In the same prayer, "that we, with this our brother and all

other departed in the true faith," was altered to "that we, with all those that are departed," etc.

The service now first ended with "The grace of our Lord."

Comparing the present Burial Service with the old unreformed one, we find extremely little in common. Traces in outward form, and echoes of texts and prayers, are perceivable; but as the staple and main texture of the Latin service were supplications for the departed soul, when these were rigorously excluded little could possibly survive.

By the Burial Law Amendment Act of 1880 (43 & 44 Vict. c. 41, sec. 13) the minister may, at the request of the representatives of the deceased, use another form of service, consisting of prayers taken only from the Prayer Book or the Bible, and approved by the ordinary (Cripps, 661).

CHAPTER XXXI.

THE CHURCHING OF WOMEN.

§ **122.** *History of the Service.*—In the Sarum Manual the title was "An Order of the Purification of a woman after childbirth before the door of the church." The service was very short, consisting of the Psalms cxxi., *I will lift;* cxxviii., *Blessed are all they,* the Kyrie, the Lord's Prayer, suffrages, a prayer. After this the woman was sprinkled with holy water, and the priest, taking her by the right hand, led her into the church, saying, "Enter into the temple of God, that thou mayest have eternal life and live for ever. Amen." This concluded the service. In the York Manual the woman was led into church first, and then the service proceeded, but with other variations.

1549. The title remained the same, with the omission of "at the door of the church." The rubric directed the woman at once to come into the church, and kneel down in some convenient place near the "quire door;" and the priest, standing by her, was to address her in the words, "Forasmuch as," etc., "or such like as the case shall require." Psalm cxxi. was the only one used, and the rest of the service proceeded as before. The final prayer resembled the old one somewhat distantly. There was this observable difference in the tone of the service, that it was one

of thanksgiving. This note was struck in the opening address, which was new. It said, "You shall, therefore, give hearty thanks unto God, and pray." There was no word of thanksgiving in the previous service, except in a note, and the one idea was that of re-admitting to church ordinances, which the mother seemed to have forfeited by giving birth. The new service implied no such presumption, but assumed the woman's right to enter among the congregation without being conducted. An impurity, however, is undoubtedly recognised, both in the title and the final rubric to be noticed next.

There was one formality not prescribed in the Sarum Manual, appearing in 1549 in a rubric directing "the woman that is purified" to "offer her chrisom and other accustomed offerings." The chrisom was her infant's baptismal white mantle. It also said that, if there was a Communion, it was "convenient," *i.e.*, proper, that she should receive.

1552. The title is altered to what it now is, "The Thanksgiving of Women after Child-birth, commonly called the Churching of Women." The word "purification" has entirely disappeared. The final rubric likewise corresponds. It now runs, "The woman that cometh to give her thanks." Moreover, instead of kneeling nigh unto the quire door, she kneels "nigh unto the place where the table standeth." There appear here no forfeited privileges and no rehabilitation. The woman is churched to return her thanks. There is no more mention of the chrisom, but the "accustomed offerings" are continued. Such "offerings" are, of course, not to be regarded as fees, but as voluntary gifts.

Whitgift replied to his opponent, who objected that the Churching service resembled the Jewish purification, "Surely there is no Jewish purifying, but Christian giving of thanks, most consonant and agreeable to the Word of God." (Whitg. ii. 559, 560; Hooker, V. lxxiv. 1, 2).

1662. The opening rubric now directs the woman to come into the church "decently apparelled," and kneel down "in some convenient place as hath been accustomed, or as the ordinary shall direct." The position of the priest is not alluded to.

In the final prayer, "Almighty God," instead of "which hast delivered," it is now, "We give Thee humble thanks for that Thou hast vouchsafed to deliver," thus further increasing the element of thanksgiving in the service.

Finally, the Lord's Prayer, which in this service, and every other before 1662, lacked the terminal doxology (*cf.* § 80), was now (as in only one other case) provided with it, thus appearing still more to emphasise the tone of thanksgiving.

CHAPTER XXXII.

A COMMINATION.

§ **123.** *History of the Service.*—A part of the Ash-Wednesday service before the Reformation consisted of the benediction of ashes, which were then distributed during the singing of an anthem. In 1549 a special service was composed, under the title, "The First Day of Lent, commonly called Ash-Wednesday." At the end of matins the people were called to church by the ringing of a bell. The Litany was read, and then the priest, going into the pulpit, delivered the opening address, "Brethren, in the primitive Church." Then followed the denunciations, the continuation of the address, and the recital of Psalm li. by all kneeling, the priest and clerks kneeling "where they are accustomed to say the Litany." All was new thus far; but from this point to the end, viz., the Kyrie, Lord's Prayer, suffrages, and prayers, the old Ash-Wednesday service was more or less closely followed. There was no benediction and distribution of ashes.

1552. The title was now altered to one that called attention to the minatory character of the service, and its adaptation to any special season,—"A comminations against sinners, with certain prayers to be used divers times in the year." There was no change in 1559 or 1604.

1662. A more denunciatory title is now adopted, —"A Commination, or denouncing of God's anger and judgments against sinners;" and the service is to be used on Ash Wednesday, "and at other times, as the ordinary shall appoint." The rubric does not now direct the congregation to be summoned "after matins ended," but contemplates a continuous congregation from the beginning of Morning Prayer.

The address is said "in the reading-pew or pulpit." Instead of "notorious sinners," it is now, "such persons as stood convicted of notorious sin."

Among the maledictions, "worshippers of images" have become "idolaters."

"The grace of our Lord" is now first added.

§ **124**. *Notes.*—It is the last of the Occasional Offices, and closes the series which comes before the Psalter. In practice it is an annual service, though from its title it might be called an occasional one, differing, however, from others of that class in being strictly public, instead of having reference to particular persons in their special circumstances. In its character it is partly minatory and partly penitential.

Put to open penance, made a public example of before the congregation, as persons convicted of notorious sin. This is a distinct discipline from that of private penance following a private confession, and reckoned as a sacrament. The discipline which the service has ever since 1549 been saying it would be desirable to revive, is the discipline of open penance, which it calls the godly discipline of the primitive Church, and one which had become obsolete in 1549.

It does not say that the penitential system which was prevalent in 1549 ought to be maintained. The Commination Service, as a public denunciation against sinners and a pronouncement in favour of open penance, was a substitute for, and a discouragement of, the private system which was then being discontinued.

Of the minatory sentences Dr. Barry (*T. P. B.* 286) observes, "They are declarations, not imprecations. . . . The denunciation is only of impenitent sinners," and intended to lead to repentance.

The exhortation, likewise observes Dr. Barry (*ib.*), "although it is really a succession of quotations from Holy Scripture, yet preserves a singular coherency and force, and a no less remarkable fervour and spirituality of tone."

The earliest recognition by the Church of a pulpit and reading-pew occurs in the rubrics of this service, mentioning the former in 1549, and the latter in 1662.

The service contains:—

(1) A declaration of the wrath of God against impenitent sinners;

(2) An exhortation to repentance;

(3) A confession of sin;

(4) A supplication for pardon.

There is no absolution, but the Aaronic blessing, equivalent to one, is given.

CHAPTER XXXIII.

THE PSALTER.

§ **125.** *The Period of Recitation.*—In the Sarum Breviary the Psalter was arranged according to the days of the week, not of the month, and tabulated so as to be recited all through in the seven days, each canonical hour having its special Psalms. But some Psalms came more than once; Lauds, for instance, always ended with 148, 149, 150, while the Compline Psalms were invariably 4, 31, 91, 134; so that the total number of recitations were many more than the number of Psalms in the Psalter. But the arrangement under the various hours was complicated, and only an adept in the rubrics could feel sure that all the cautions and exceptions were being duly observed. The Sunday morning Psalms were thirty-six in number, beginning with the first and proceeding nearly continuously up to the 26th, after which the numbers were irregular. At evening service ten Psalms were sung. Between the two services were the three hours of Terce, Sext, None, but as there was commonly no public worship at those hours, the last eighteen sections of the 119th Psalm, which were assigned to them, were lost to the people, even had they been in English. On each of

the six week-days about thirty Psalms were sung, and the whole of these were lost to the people who went to church only on Sundays. Those would hear a stated set of forty-six Psalms sung, and never any others. But if that immense number, with all their antiphons, were too many for practical use, there would probably be a small varying selection of them heard from Sunday to Sunday. The complaints made against such a treatment of this grand treasury of devotion can be readily conceived. The compilers of 1549, writing "Concerning the Service of the Church," observe :—"Notwithstanding that the ancient Fathers have divided the Psalms into seven portions, whereof every one was called a nocturn, now of late time a few of them have been daily said, and the rest utterly omitted" (2nd par.). It was provided, therefore, that the whole Psalter should be recited in the daily service in the course of a month. By this arrangement, and counting Psalm cxix. as twenty-two psalms, five or six psalms on an average are recited daily. Under this system the Sunday church-goer would hear five or six new Psalms recited at frequent intervals, and soon become familiar with the entire Psalter.

§ **126.** *The Days for Proper Psalms.*—There were at first four, viz. Christmas Day, Easter Day, Ascension Day, Whit Sunday. In 1662 two more were added, Ash Wednesday and Good Friday. Trinity Sunday has never been included.

Under the four days which celebrate the great acts of our Lord's work are nearly all the psalms usually recognised as Messianic, viz., ii., viii., xix.,

xxi., xxii., xxiv., xl., xlv., xlvii., cx., cxviii., as well as others, which, though appropriate, are not specially Messianic, such as xv., liv., lvii., lxxxv., cviii., cxi., cxiii., cxiv. Some, however, which are strikingly Messianic, as xvi., lxxii., are not included.

The Whit Sunday Psalms, xlviii., lxviii., civ., cxlv., call attention to God working in, and in behalf of, His Church, and in the works of creation.

On Ash Wednesday the seven penitential Psalms are used, counting Psalm li., read in the Commination Service.

§ **127.** *The Gloria Patri in the Psalms.* — This doxology, following each psalm, declares that the contents are worthy of the Divine Name revealed as well in the New Testament as in the Old, consistent with the attributes, and in harmony with the honour and glory, of the Triune God.

§ **128.** *The Mode of Recitation.*—The psalms are not read as lessons, like other parts of Holy Scripture, their peculiar character suggesting and inviting the people's participation in them. How this is to be carried out there is no rubric to direct; but custom has established two ways, viz., one, which may be called the responsive, where the minister as a precentor takes the verses alternately with the whole congregation, who thus respond to him; the other, which may be called the antiphonal, where two choirs respond to one another from opposite sides of the church. Some kind of alternation is evidently implied in the terms of Pliny's letter, "dicentes carmen invicem." (*Cf.* § 2.)

§ **129.** *Musical Recitation.*—The earliest chants are attributed to St. Ambrose, bishop of Milan, late in the fourth century, and these were afterwards improved by Pope Gregory the Great, *c.* 600. Those chants were of the species called "single." The "double" chant is a production of later times.

The Prayer Book Psalms are "pointed as to be sung in churches," by each verse being divided in the midst by a musical colon, corresponding as far as possible with the main division in the sense.

§ **130.** *Instrumental Accompaniments.*—The organ is a very ancient instrument, mentioned by Chrysostom in the fourth century, and by Augustine. But that it was ever used in churches before the twelfth century cannot be proved, according to Bingham (*Antiq.* VIII. vii. 14).

§ **131.** *The Version.*—According to "The Order how the Psalter is intended to be read," the version is to be that of the great English Bible used in the time of Henry VIII. and Edward VI. This Bible, also called Cranmer's, was published in 1539, and was an edition of Coverdale's. It was the authorised version until that of James I. in 1611; but Henry's version still continued to be used in the Prayer Book until this was next revised in 1662. In 1662 the new version was adopted for the Gospels and Epistles, but not for the Psalter; the reason for this exception being, as it is generally understood, that the people and the choirs had grown accustomed to the older version.

CHAPTER XXXIV.

THE METRICAL PSALMS.

§ **132.** *History of their Use.*—Metrical versions of the psalms began to issue from the press in partial private collections in the reign of Edward VI., but nothing of the kind was authorised to be sung in churches. The Prayer Book from the first was set to notes for the use of choirs, but there was no rubric to mention any other kind of singing either in 1549, 1552, or 1559. But in 1559 Queen Elizabeth's Injunctions gave permission for "a hymn or such like song" to be sung at the beginning or end of Morning and Evening Prayer, which then ended with the Third Collect. In September 1559, at one of the London churches, St. Antholin's, the entire congregation (and not the choir only) commenced one morning to sing a metrical psalm or hymn (Str. *A.* I. i. 199, *G.* 39; Proc. 62, 176). The example was quickly followed, and congregational hymnody was everywhere established. Consequently in 1562 appeared the entire Psalter in a metrical version, by Thomas Sternhold, John Hopkins, and others. These got into use in churches, by no direct authority, as far as can be ascertained, but probably by that general allowance or connivance which has admitted modern collections of hymns.

In Elizabeth's reign the metrical psalms by Sternhold and Hopkins, with tunes incorporated in the text, were printed (but not by authority) so as to bind up with the larger editions both of the Bible and the Prayer Book, and to form a companion volume for the smaller editions, as shown by extant copies thus bound, from 1580 and downwards, in the British Museum—if there are no earlier ones.

At length in 1662 appeared a rubric after the Third Collect—"In quires and places where they sing, here followeth the anthem;" and under the general name of anthem the metrical psalms appear to have rubrical sanction. In 1692 a new metrical version appeared, by Nahum Tate and Nicholas Brady, two chaplains of William III., and from this time Sternhold and Hopkins's became known as the old version. (*Vide* also ANTHEM in *Glossary*.)

CHAPTER XXXV.

FORMS OF PRAYER TO BE USED AT SEA.

§ **133.** *Their History and Contents.*—They were inserted in 1662, and are thought to have been composed by Bishop Saunderson.

Morning and Evening Prayer are to be used at sea daily as in churches, and along with it in the Royal Navy two prayers, "O eternal Lord God," for the preservation of the fleet and the Sovereign, and "Prevent us, O Lord." The other forms are for special occasions, arising out of perils of the sea and encounters with the enemy. There is a Thanksgiving after victory, but defeat is not recognised in any way. For burial at sea there is an additional form to be used in connection with the office for land.

For special use in a time of imminent danger there is appointed the Confession and Absolution taken from the Holy Communion Service. The Confession is to be said by as many meeting together as can be spared from the duties of the ship, and the Absolution is to be pronounced by a priest if there should be one on board.

CHAPTER XXXVI.

THE ORDINATION SERVICE.

§ **134.** *The Ancient Minor Orders.*—The unreformed Ordinal had forms for the admission of bishops and the following functionaries, beginning with the lowest: Ostiaries (doorkeepers), Readers, Exorcists, Acolytes, Subdeacons, Deacons, Priests (Sacerdotes). These seven were "ordained," but the two highest alone by imposition of hands. The five inferior grades received only the bishop's benediction. All seven were formally invested with the symbols of office. The bishop placed the keys of the church in the hands of the Ostiary, who then accompanied the archdeacon to the church door, which was given into his hand. To the Reader was delivered the Book of Lessons, which it was his office to read in church; to the Exorcist the Book of Exorcisms, for casting out demons; to the Acolyte a candlestick with a wax candle, and likewise a vessel to hold the Eucharistic wine and water. The Subdeacon, who had to prepare the things necessary for the altar service and minister to the deacon, received a paten and chalice, both empty, a vessel full of water, and a towel. Upon his left arm was placed a maniple (manipulus), which was originally a handkerchief for

the removal of dirt from the face, subsequently a mere ornament of office. He also received a tunic to put on. (*Vide* Mask. *M. R.* ii. 164 sq.)

§ **135.** *The Ordination of a Deacon and Priest by the Unreformed Office.*—The service for the two higher grades opens with the Litany, which is not used for the lower grades. The deacon's office is declared to be to minister at the altar, read the Gospel, baptize, and preach. He kneels before the bishop, who (and who alone) lays one hand upon him, saying, "Receive the Holy Ghost." The bishop afterwards places a stole on the deacon's left shoulder, meeting under the right arm, and delivers to him the Book of the Gospels, with authority to read it in the church, "both for the living and the dead." Next the dalmatic is delivered to him, and finally the bishop declares an indulgence of thirty days to all who may be present at the deacon's first gospel.

At the ordination of priests the candidates first display their hands, to let the bishop see they are free from mutilation. The bishop then declares the priest's sixfold office to be "offerre" (to offer, *sc.* the Eucharistic sacrifice), "benedicere" (to bless, *sc.*, not only the congregation, but the Eucharistic elements, salt, water, the font), "præesse" (to be in authority), "prædicare" (to preach), "conficere" (to make the body and blood of Christ), "baptizare" (to baptize). But the priest (sacerdos) is not made such at once, having to pass through the intermediate character of presbyter, as follows.

The bishop holds one hand above the candidate's

head and lays the other upon it, the presbyters (*i.e.*, the older priests in attendance, assisting in the service, but at this particular point designated by their inferior title presbyters, rather than sacerdotes) likewise holding their hands above it. This is done in silence, but in the next prayer the candidate is spoken of as chosen by God to the office of a "presbyter." Then the stole, which as a deacon he wore upon the left shoulder only, is drawn by the bishop over the right shoulder also, to the words, "Receive the Lord's yoke, for His yoke is sweet and His burden is light: may the Lord clothe thee with the stole of innocence." This partial and silent imposition of hands, going a step further than in admission to the diaconate, recognises the presbyteral character, in accordance with 1 Tim. iv. 14, the character chiefly glanced at by the terms "præesse," "prædicare" in the above sixfold enumeration.

The next step advances the presbyter to the sacerdotium. The bishop places about the new presbyter's shoulders a chasuble (casula), saying (and now the term "sacerdos" is resumed), "Accipe vestem sacerdotalem, per quam caritas intelligitur." In a prayer afterwards one petition is (now reflecting "conficere") that he may "by a holy and spotless benediction transform the bread and wine into the body and blood of Thy Son." The Veni Creator is next sung. Then the hands of the candidate are blessed "for consecrating the hosts which are offered for the sins and negligences of the people." The hands are next consecrated with holy oil applied with minute directions, accompanied with a prayer that whatsoever

things they shall consecrate may be consecrated, and whatsoever things they shall bless may be blessed and sanctified. The bishop places within the candidate's hand the paten with the oblata, and the chalice with the wine, saying, "Receive power to offer sacrifice to God, and to celebrate mass for the living and the dead." At length the central and essential act is reached, and the bishop places both his hands upon the presbyter's head, uttering the words, "Receive the Holy Ghost: whosesoever sins thou remittest they are remitted to him, and whosesoever sins thou retainest they are retained." The bishop then draws the chasuble, which seems to have lain as yet unexpanded upon the shoulders, completely round to the front. He kisses the new priest, and finally prays that he may be blessed in the sacerdotal order and offer to Almighty God propitiating hosts (placabiles hostias) for the sins and offences of the people.

Investiture forms a most prominent part in this service, and the priest can ever after feel that every ornament and article of official attire placed upon him by episcopal hands, and with such special rites, is both his right to wear and essential to the validity of his priestly acts.

Besides investiture, the consecration of his hands after their proved integrity convinced him and the people of the validity of his benediction of the baptismal water and the Eucharistic elements, and the reality of his "confection of the body and blood of Christ." As to this use of *confectio*, cf. the Council of Aix-la-Chapelle, A.D. 816, lib. i. can. 8, Hard. iv. 1064. The word being uncommon, we may add that

in Pope Innocent IV.'s *Commentary on the Decretals* (Frankf. 1570, ff. 2), the following passage occurs in illustration of it, "In sacramento altaris conficitur verum corpus Christi."

§ **136.** *Consecration of a Bishop by the Unreformed Office.*—The bishop elect comes to church provided with a pastoral staff, ring, mitre, and a long list of other things that he is to be invested with. He appears before his consecrators robed in the sacerdotal vestments, except that he wears the cope instead of the chasuble. He is then examined as to his faith in the Holy Trinity, his willingness to keep the traditions of the Fathers and the decretals of the Apostolic See, to obey the See of Canterbury, and regulate his future life aright. More particularly he is required to answer affirmatively to the following two questions:—"Do you believe that the bread upon the Lord's table is bread alone before consecration, but that in the very act of consecration, and by the ineffable power of the Godhead, the nature and substance of bread is changed into the nature and substance of the flesh of Christ, of no other flesh, however, than of that which was conceived by the Holy Ghost of the Virgin Mary?" "Do you believe that the wine mixed with water, which is put into the chalice to be consecrated, is truly and essentially converted into the blood which by the soldier's spear flowed from the wound in the Lord's side?"

The investiture is conducted in a very elaborate manner by the metropolitan himself, assisted by acolytes and sub-deacons outside the quire, while

appropriate chanting is going on; and upon the elect are put sandals, alb, stole, maniple, tunic, dalmatic, chasuble. Then he returns to the altar, where the Bible is placed upon his head, and his hands are anointed with chrism. Finally he is invested with the pastoral staff, ring, and mitre, each of which has been separately blessed. These distinguishing episcopal ornaments are, therefore, ever afterwards his by special investiture during one of the chief solemnities of the Church.

§ **137.** *The Ordination Service and the Prayer Book.*—When the First Prayer Book of Edward VI. appeared on March 7th, 1549, it did not include an Ordination Service, a new form of which came out first about March 1st, 1550, and, of course, as a separate book (*cf.* § 20). In 1552 it was revised and united with the Prayer Book, appearing in the Table of Contents; and so it has been ever since. We shall now refer to its various parts in detail.

§ **138.** *The Preface* remains substantially as in 1550. The words, "or hath had formerly Episcopal Consecration or Ordination," were inserted in 1662.

§ **139.** *The Three Orders of the Ministry.*—These are in the Preface defended and vindicated on the ground of their having existed "from the apostles' time," which is "evident unto all men diligently reading the Holy Scripture and ancient authors."

Two main opinions are entertained as to how far the Prayer Book is committed by this sentence in regard to the transmission of the ministerial office.

It is reasoned, on the one hand, that an assertion of the order of bishops being traceable in Scripture up to apostolic times amounts to an opinion of its origin from the apostles, and since from the apostles, therefore from Christ; and since from Christ, then so essential that apart from it no valid ministry and no true Church can exist.

The other view may be expressed in the words of Dr. Salmon, Regius Professor of Divinity at Dublin, in a consecration sermon at Edinburgh: "The Prayer Book does not say that episcopacy is so essential that without it the being of a Church is impossible; and I do not feel myself called on to go beyond what the Church has asserted" (*The Historic Claims of Episcopacy.* Dublin: 1886). Canon Ince, Regius Professor of Divinity at Oxford, expresses himself to the same effect, and more at length (*Two Sermons on the Restoration of the Outward Unity of the Church.* Oxf. 1887).

§ **140.** *Episcopal Orders required in the Church of England.*—It follows from the above statement of the Preface that ministers in presbyterian orders are obliged to be re-ordained according to the Prayer Book Service before they can be allowed to officiate in English churches. The condition is not required of those who have received episcopal orders. After this rule was made in 1662 (*cf.* § 138), the Nonjuring

Episcopate came into existence, and others have arisen since—the American Protestant Episcopal, the Colonial, Indian, Missionary, and African Native episcopates.

§ **141.** *Literary Qualifications.*—Learning in the Latin tongue and sufficient instruction in Holy Scripture are specified in the Preface. The Greek Testament was not considered a necessity in 1550, when Greek learning was still in its infancy, nor has it been specified ever since. The Greek Testament was first printed in 1516.

§ **142.** *Times of Ordination.*—These, as the Preface states, are to be the four Sundays following the Ember Weeks, as directed by the 31st canon, or else some other Sunday or holyday (§§ 91, 92). This is expressly stated only in the case of a deacon.

§ **143.** *Ordinations to be Public.*—"In the face of the church," the Preface says, but here again only in the case of a deacon explicitly. Secret or surreptitious ordinations are thus forbidden.

§ **144.** *The Orders of Deacon and Priest necessary.*—The first rubric for deacons, and again the first for priests, provides for a sermon or exhortation to declare "how necessary that order is in the Church of Christ." This rubric is substantially that of 1550 and of all subsequent books.

§ **145.** *Habits.*—In 1550 those about to be ordained deacons and priests were, by the rubric, to come in "a plain albe," and the deacon who read the Gospel put on for that purpose a tunicle. In 1552 both these directions dropped, and no others took their places until 1662, when the present "decently habited" was inserted. In the course of the service for deacon and

priest there is no investiture, no official dress recognised, no allusion to any article of attire. But with the bishop the case is otherwise. The elect is presented to the archbishop (1662) "vested with his rochet," and before the *Veni Creator* he is directed (1662) "to put on the rest of the episcopal habit." Here is recognised a distinct dress for bishops, one article of it being a rochet. He is not invested with the dress as a part of the ceremony, nor by the archbishop at all. The elect himself puts on both parts of it, and it is not said where. The custom is for him to retire to some convenient part of the church, there put on the second part, and then reappear.

§ **146.** *The Functions of the Diaconate.*—The order of deacons is the only one of which the origin is expressly narrated and the object described in the New Testament. The "presbyter" and the "bishop" make their appearance without explanation. The account in Acts vi. says the deacons were appointed to serve tables, and received office by the imposition of hands. The narrative further intimates that the deacons thus appointed, or at least some of them, became preachers; while one, Philip, is called an evangelist. The Church of England deacon, therefore, combines the office of evangelist and preacher with the ministry of a deacon, this ministry being in free and general accordance with that defined in the Acts.

The deacon receives imposition of hands between the Epistle and the Gospel. The imposition of hands bestows the actual diaconate, and this act is imme-

diately succeeded by a second, which makes him an evangelist and a preacher. This second act consists of the New Testament being placed in his hands by the bishop, who then gives him authority to read the Gospel in the Church of God, and to preach the same if licensed by the bishop. The first act of the deacon's ministry is there and then to read the Gospel for the day, and in him all the other deacons ordained at the same time read it also. That he may thus be introduced to his functions is no doubt the reason why the imposition of hands in his case comes exactly where it does in the service.

Since in his character of evangelist the deacon has to read the Gospel, and to "preach the same," he might perhaps be considered as carrying out the spirit of the ordination rite in a practical way if during his diaconate he were to direct his studies more especially to the Gospels, and in preaching select his texts from that portion of Holy Scripture.

§ **147.** *The Functions of the Priesthood.*—The leading ones are declared to be :—

(1) To minister the doctrine, sacraments, and discipline of Christ ;

(2) To banish and drive away all erroneous and strange doctrines contrary to God's word ;

(3) To admonish and exhort the sick and whole, in public and private.

§ **148.** *The Functions of a Bishop.*—Those recognised in this service are :—

(1) The ordination of ministers ;

(2) The instruction of the people according to Holy Scripture;

(3) The banishing of erroneous and strange doctrine.

Confirming is not alluded to, this being more an administrative act, for the due efficiency of which moreover the lower orders of the ministry are responsible as well as the bishop.

§ **149.** *Consecration of Archbishops.*—When a bishop is advanced to the rank of an archbishop he is not consecrated to his office nor admitted by any liturgic form. As an order of the ministry the episcopate and archiepiscopate are the same, the difference being only one of rank and administration, like that originally between a deacon and an archdeacon, a presbyter and archpresbyter. The duties of an archbishop can be, and often are, discharged with the title of bishop only. An archbishop is consecrated as such only when elected from the ranks of the priesthood.

§ **150.** *Veni Creator Spiritus.*—The writer of the Latin hymn thus entitled seems to be unknown. It occurs in the Ordination Service as far back as the eleventh century, and is as follows:—

"Veni, Creator Spiritus,
Mentes tuorum visita;
Imple supernâ gratiâ
Quæ tu creâsti pectora.

"Qui Paraclitus diceris,
Donum Dei altissimi;
Fons vivus, ignis, caritas,
Et spiritalis unctio.

"Tu septiformis munere,
Dextræ Dei tu digitus,
Tu ritè promissum Patris,
Sermone ditans guttura.

"Accende lumen sensibus,
Infunde amorem cordibus,
Infirma nostri corporis
Virtute firmans perpetim.

"Hostem repellas longius,
Pacemque dones protinus.
Ductore sic te prævio
Vitemus omne noxium.

"Per te sciamus da Patrem
Noscamus atque Filium;
Te, utriusque Spiritum,
Credamus omni tempore.

"Sit laus Patri cum Filio,
Sancto simul Paraclito;
Nobisque mittat Filius
Charisma Sancti Spiritus."

Dryden's version of the hymn (*Works*, vol. ix. p. 190) opens thus:—

"Creator Spirit, by Whose aid
The world's foundations first were laid,
Come, visit every pious mind,
Come, pour Thy joys on human kind;
From sin and sorrow set us free,
And make us temples worthy Thee."

The Ordination Service gives two versions of the hymn, by unknown authors, the longer one appearing in 1550 and the shorter in 1662. The hymn is an instance (like the invocation in the Litany) of a direct address to the Holy Spirit.

§ **151.** "*Take thou Authority.*"—To the deacon this is said twice; once while the bishop's hands are upon him, giving him the special function to which he is ordained, "to execute the office of a deacon;" and again afterwards, while the bishop delivers him the New Testament, constituting him an evangelist, to read and preach the Gospel.

To the priest it is said once, when the bishop, after the imposition of hands, delivers the Bible, authorising him to preach it and to minister the sacraments. The special function to which he is ordained is that of declaring God's pardon. The authority accompanying it is to preach and to minister the sacraments. In the unreformed service the ordaining act was similarly limited; but the accompanying authority, which was to offer sacrifice and to celebrate mass for quick and dead, came before the ordination, instead of after it, and was granted at the consecration and anointing of the hands.

To the bishop the words "Take thou Authority" are not said at all. The imposition of hands is for "the office and work of a bishop," and when the Bible is delivered he is enjoined only to make it his study.

§ **152.** *The Bishop's Election.*—The election of the cathedral chapter is nowhere directly referred to in the service, but the rubric speaks of the "elected bishop" and the "bishop elect," expressions which guarantee that no one who has not been previously elected can be made a bishop by the English service. There is, however, no definition of who the electing

parties are, and colonial and missionary bishops are consecrated with this service by our archbishops.

§ **153.** *Oath of the Queen's Sovereignty.*—This was ministered before the act of Ordination. It was an abjuration of papal and all other foreign authority within the dominions of the Sovereign. In 1550 it was the "Oath of the King's Supremacy," declaring the doctrine that the king was "the only supreme head in earth of the Church of England." It ended with, "So help me God, all saints, and the holy Evangelist." In 1552 the same title remained, and the conclusion was, "So help me God through Jesus Christ." The oath was to maintain all statutes made or to be made in confirmation of the king's power of supreme head in earth of the Church of England. In 1559 "supremacy" in the title was altered to "sovereignty," and the Queen was declared the only supreme governor as well in all spiritual or ecclesiastical things or causes as temporal. The ending was, "So help me God and the contents of this book."

The oath was in 1689 by an Act (1 W. & M. c. 8) much abbreviated, and confined to an abjuration of the foreign authority, without affirming anything as to the Sovereign. In 1865 it was again altered (by 28 & 29 Vict. c. 122), and while confined to the same point as before, was much enlarged by an engagement to maintain the Hanoverian and Protestant succession. It was then also removed from the service and directed to be taken before ordination, so that it has now disappeared from the text of the Prayer Book altogether.

§ **154.** *The Order of the Church of England and of this Realm.*—The deacon and the bishop are both asked if they consider themselves called to their office according to the order of the realm; the priest, if according to the order of the Church of England. The realm is not mentioned to the priest, probably because he has acknowledged it sufficiently at his admission to the diaconate. The bishop's case is otherwise; for, in the matter of his election as well as in his future duties, the realm touches him again, and he has additional responsibilities towards it.

At this point of the service, then, the candidate avows a belief that he has complied with all that the realm requires, and declares himself ready to receive holy orders in a Church which holds such a relation as the Church of England does to the State. He assumes his share of responsibility for the Church in its character of one by law established, precludes himself from a subsequent disavowal of any part of its constitution as he found it in existence, or from refusing obedience on plea of scruple to any law existing at the time of his ordination, and from any future law imposed in harmony with its fundamental position. On such terms the bishop, the priest, and the deacon receive imposition of hands.

§ **155.** *Laying on of Hands.*—Upon the deacon's head the hands of the bishop alone are laid; upon the priest's the hands of the bishop and the priests present (1 Tim. iv. 14), and only once (cf. § 135); upon the bishop's the hands of the archbishop and the bishops present.

§ 156. "*Receive the Holy Ghost.*"—These words are said to the priest and to the bishop, but not to the deacon. To the deacon is said instead, "*Receive thou authority.*" On the other hand, it is only the deacon who is asked if he believes himself inwardly moved by the Holy Ghost to take the office upon him; so that the need of the Holy Ghost is not lost sight of in his case.

When said to the priest, the words are followed by "for the office and work of a priest in the Church of God;" when to the bishop by "for the office and work of a bishop in the Church of God." But before 1662 the clause was omitted in each case, and the office conferred was not specified; it was only "Take the Holy Ghost," and "In the name of," etc., was also wanting.

The earliest authority that has been discovered for the use of these words, and of those which follow them, conveying the power of absolution, is of the twelfth or thirteenth century (Mask. *M. R.* ii. 231).

Whitgift remarks:—"The bishop by speaking these words doth not take upon him to give the Holy Ghost, no more than he doth to remit sins when he pronounceth the remission of sins; but by speaking these words of Christ he doth show the principal duty of a minister, and assureth him of the assistance of God's Holy Spirit if he labour in the same accordingly." (Whitg. i. 489.)

§ 157. *The Grant of Authority to Absolve.*—Only to the priest are said the words, "Whosesoever sins," etc. The bishop received the authority when admitted to

the priesthood, and it is not necessary it should be renewed.

§ **158.** *Delivery of Holy Scripture.*—To the deacon is delivered the New Testament; to the priest and to the bishop the Bible. The entire service makes Holy Scripture extremely prominent, the candidates being required to say that they believe it, will teach it, study it, and make it their rule of faith and practice. The whole drift of the service, in fact, is to constitute them ministers of the Word of God, as the grand purpose of the unreformed office was to make them sacrificers. Whitgift replies to his opponent, "It is most false and untrue that the Book of Ordering Ministers and Deacons, etc., now used, is 'word for word drawn out of the pope's pontifical,' being almost in no point correspondent to the same." (Whitg. ii. 409.)

§ **159.** *The Church of England Ministry.* — Since according to modern practice the deacon reckons his office but a temporary one, and speedily becomes a priest, we may consider the priest as the minister who is chiefly in pastoral contact with the people. By the unreformed ordinal the priest was an absolver and a sacrificer; by the reformed one he becomes an absolver and a preacher. Comparatively few, perhaps, and those not often, absolve the sick in private according to the office, and virtually the priest's absolutions are those which he declares and pronounces in the public services of the Church. The whole strength of his ministry is to bring home the Word of God to

the hearts and consciences of the people, that they may be worshippers in spirit and in truth, worthy recipients of the holy sacraments, with God's pardon and remission of sins as felt realities in their souls, apart from which his official absolutions are barren. So to minister the Word of God that the people may receive the Divine remission, and then to exercise the privilege, which is his by ordination, of declaring it to them, is to discharge aright the functions of an absolver and a preacher. (Cf. Jewel's *Apology*, Part ii., "Moreover, we say.")

§ **160**. *Relinquishment of Holy Orders.*—By the *Clerical Disabilities Act* (33 & 34 Vict. c. 91), Aug. 9th, 1870, persons who have been admitted to the holy orders of priest and deacon are permitted to be released from the legal obligations and civil disabilities connected with them (Cripps, 19). The question as to any ability a clergyman may have to divest himself of holy orders is not touched by this Act. The text of it may be seen in *E.G.*, August 1871, p. 25.

CHAPTER XXXVII.

THE SPIRIT OF THE PRAYER-BOOK.

§ **161.** *The Services pervaded by Scripture.*—The author here avails himself of the words of a living writer. "The prominence which is given to the Word of God in our service," observes Dr. Wace, "is everywhere conspicuous. The Canticles, the Psalms, the Lessons, the Epistles and Gospels, the Ten Commandments, and finally the Sermon, occupy, one may safely say, much more than one half of the time during which an ordinary service may last. The prayers amidst which this reading of God's Word is, as it were, set, are selected on the same principle. They are, to say no more, the choicest result of that experience which the Spirit of God has wrought in the hearts of the saints of all ages. Though not the actual Word of God, they are the nearest thing to it, being the impression which that Word has produced upon the holiest souls, purified and enlightened by the long thought and experience of the Church. This was the point of view from which our services were constructed."

CHAPTER XXXVIII.

CERTAIN SOLEMN DAYS.

§ **162.** *Their History.*—A public thanksgiving service for the Sovereign's accession was instituted in 1576, in behalf of Queen Elizabeth, who succeeded to the throne in 1558. The prosperity of her reign and the great support it gave to the Reformation created a deep impression on the country, which led to the endowment of annual sermons to commemorate her accession, and these continued to be regularly preached in various London churches for many years after her death. The present service is founded on the one used at the accession of James II. in 1685, and it almost exactly follows that of 1704 used for Queen Anne.

By an Act of James I. in 1605 (3 Jac. I. c. 1) it was ordered that November 5th should be annually observed, and by a royal proclamation a service for that day was enjoined. In 1662 it was revised, by Convocation, as below. On November 5th, 1688, William of Orange landed, and in 1689 the service was remodelled so as to include a thanksgiving for that event.

The observance of May 29th, in commemoration of the restoration of Charles II. on that day in 1660,

was ordered by an Act (12 Car. II. c. 14), and a service for it, as well as for November 5th, revised, and, January 30th, undertaken by Convocation and approved by that body on April 26th, 1662, was, on May 2nd, ordered by royal proclamation to be printed, and for the future annexed to "the Book of Common Prayer and Liturgy of the Church of England." (Wilk. iv. 375; Perceval, *Original Services for the State Holidays*, 1838, p. 28.)

The observance of January 30th, in commemoration of the martyrdom of Charles I., was enacted by the statute 12 Car. II. c. 30, and a service for the day, the work of Convocation, as above, was enjoined by the same royal proclamation. It was altered in 1685 by the authority of James II.

The Rev. A. P. Perceval's volume, above cited, gives a detailed history of all the four services, the grounds of their authority, and the changes they underwent down to 1838. By a royal warrant, which it was the custom to issue at the beginning of each reign, they were ordered to be printed with the Prayer Book. The last one was dated June 21st, 1837. On January 17th, 1859, in consequence of addresses to the Crown presented by both Houses of Parliament, a royal warrant was issued forbidding the services for November 5th, May 29th, January 30th to be any longer printed with, or annexed to, the Book of Common Prayer (*London Gazette*, January 18th, 1859; *Times*, January 19th). In the same year an Act was passed repealing the statutes which enjoined the observance of the days.

CHAPTER XXXIX.

RECENT CHANGES.

§ **163.** *Subscription and the Oath at Ordination*, 1865. *Vide* §§ 24, 153. These were altered by the Clerical Subscription Act, 28 & 29 Vict. c. 122, July 5th, 1865, the text of which can be seen in *E.G.* October 10th, 1865, p. 85. The new oath therein enjoined was that of 21 & 22 Vict. c. 48.

§ **164.** *Relinquishment of Holy Orders*, 1870. *Vide* § 160.

§ **165.** *The New Lectionary*, 1871. *Vide* § 37.

§ **166.** *Act of Uniformity Amendment Act*, July 18th, 1872.—This statute (35 & 36 Vict. c. 35) allows a shortened service for Morning Prayer and Evening Prayer, additional services for Sundays and holydays, a separation of services, as, *e.g.*, the Lord's Supper and the Litany, and a sermon without any previous service (Cripps, 571). The Act may be seen in *E.G.*, September 1872, p. 41. Only Morning and Evening Prayer (not the Sacraments nor any of the Occasional Offices) can be shortened; and not those on Sunday, Christmas Day, Ash Wednesday, Good Friday, Ascension Day. On any day, however, shortened

services can be used in *addition* to the regular ones. In a shortened service (which must be approved by the ordinary) nothing may be introduced which is not taken from Scripture or the Prayer Book, except Anthems and Hymns.

§ **167.** *The Reading of the Burial Service,* 1880. *Vide* § 121. The Burial Law Amendment Act, 43 & 44 Vict. c. 41, September 7th, 1880, may be seen in *E.G.*, October 15th, 1880, p. 54.

GLOSSARY.

ANTHEM (*antiphon*, *ἀντίφωνον*, *antiphonum* but more usually *antiphona* in the plural), a word occurring four times in the English Prayer Book. In the rubric (1662) after the Third Collect it is the modern anthem which is meant. Two rubrics (1549) mention an anthem or anthems to be sung or said instead of the *Venite*, and these were verses of Scripture and the *Gloria Patri*. The Preface of 1549 speaks of Anthems, Responds, and Invitatories as obstructing "the continual course of the reading of Scripture," and on that account suppressed. The anthem here intended was a Scripture verse sung before Canticles and Psalms, just as the Gloria Patri followed them. On Advent Sunday, for example, the first anthem was from Gen. xlix. 10, "The Sceptre," etc., introducing a group of four Psalms under one Gloria. A second anthem from the same chapter commenced another similar group, and in like manner a third, while subsequent Psalms were preceded singly by their anthems. Above thirty Psalms were appointed on that day for the morning service alone (Proc. 182), and the difficulty of maintaining that large number so lengthened out appears to have led in practice to the omission of some of them. (Cf. NOCTURN.)

COMFORT (from the mediæval Latin *conforto*, and that from *fortis*), to strengthen or invigorate. Ducange explains it by *corroboro*, *firmo*. In the portion of the Bayeux Tapestry which represents the battle of Hastings, Odo Bishop of Bayeux is figured, staff in hand, rallying the wavering ranks, and the legend of that scene is, "Hic Odo eps. baculum tenens confortat Francos."

COMMEMORATION (*memoria*), a word occurring in the Preface of 1549, in the sense of a memorial of a holyday, or feast-day. The celebration of a holyday and a "commemoration" of it, in the stricter sense there intended, were not the

same thing. For after a holyday had been observed in the usual way, a *memory* of it might be kept up on ensuing days by repeating a distinctive portion of its service. Something of the kind is done in the English Church still, though the term commemoration is not used to describe it, as when Advent Sunday and the First Day of Lent are kept in memory on succeeding days, by the continued use of their collects, or when a greater festival is remembered at Holy Communion seven days by a Proper Preface. A "commemoration" would thus mean a minor observance of a holyday in addition to the observance in chief. Again, a minor feast might happen one year to escape chief observance altogether, and receive a commemoration only, as would occur under the following circumstances. The large number of fixed feast days, about twenty in a month, would continually occasion one of them to fall on a Sunday or other moveable feast; and since both feasts could not be well celebrated by full service on one day, the minor one would be merely remembered or commemorated, by means of a fragment of its service, and that not a collect only, or a preface, but a lection, which would probably be a legend, or a patristic homily. One of the Scripture lessons might thus come to be superseded by an uninspired composition, while, even if the commemorating lection were Scripture, it would be a special passage, and thus the regular order would be disturbed, as complained of in the Preface. It would appear that the services of the Roman Church labour under the same disadvantages to this very day. The Breviary Lections, observes the *Catholic Dictionary* (A. & A. *s.v.* LECTION), are very incomplete, partly because the multiplication of festivals causes many even of the portions given in the Office to be left out altogether.

COMMON PRAYER, public prayer as opposed to private. Although adopted in the title of the Prayer Book of 1549, the expression was one already in use. Henry, in his letter to Cranmer, Aug. 20th, 1543, enjoining general rogations and processions for the cessation of rain, wishes "every person, both by himself aparte and also by commen prayer," to beseech God; and accordingly Cranmer, August 23rd, orders that God should be besought "publicis supplicationibus et

suffragiis" (Wilk. iii. 868). So again, "this Common Prayer of procession," p. 33.

EASTER. The early Anglo-Saxons, long anterior to their conversion to Christianity, called April Eostre-monath, the month sacred to their goddess Eostre, just as March was Rhed-monath, dedicated to their god Rheda (Bede's "De Mensibus Anglorum," forming chap. xv. of his *De Ratione Temporum*, Works, vol. vi. p. 178, ed. Giles). The days of the week also were called in a similar manner after early pagan divinities, as they still are. The paschal festival, commonly falling in April, came to be designated the Eostre Feast, and more briefly Eostre; but the christianised Anglo-Saxon needed no more to remember his discarded deity on the feast of Christ's Resurrection than we think of Woden, Thor, and Freya on Ash-Wednesday, Holy Thursday, and Good Friday.

EMBER-DAYS. The word *Ember* in this connection is found in a very ancient Anglo-Saxon Gospel of St. Matthew, where it stands in a heading or rubric before the passage Matt. xx. 29—34, directing it to be read on one of the days in question. The spelling there is *Ymbrene*. It also occurs in the English council of Ænham, A.D. 1009, the sixteenth canon of which runs—"Jejunia Quatuor Temporum (quæ *Imbren* vocant) conservantor" (§ 90). There would seldom be occasion for writing a vernacular Church-word in the age of Latin services, and in the Missal Ember Wednesday, for instance, was *Feria quarta Quatuor Temporum* (F. H. Dickinson's, *Sarum Missal*, 434). In the Reformation literature the native word emerges again, as when in 1549 the Act 2 & 3 Ed. VI. c. 19 enjoins the observance of "Embering days." It was for the promotion of the fishing business, so important in public economics and for the rearing of seamen, that legislation interfered in behalf of these days and Lent, and their non-observance, simply as fish seasons, was made penal. "Embering days," would therefore be a familiar expression. It is found in the writings of Thomas Becon the Reformer (*Acts of Christ and Antichrist*, 1563), and in Tusser's *Five Hundred Points*, "Keep Embring days and fastings well." A Privy Council letter to the Primate in 1576 (Str. *G.* 336) again brings up the subject of embering days and the fisheries. Though the

days were theoretically as much a part of the ancient fast system of the Church as Lent, they had at that time no place whatever in the Prayer Book, and Becon had to explain to his readers the generally received reason of the name. "By opinion of much people these days are called Imber days because that our elder fathers would on these days eat no bread but cakes made under ashes, so that by the eating of that they reduced into their mind that they were but ashes and so should turn again and wist not how soon" (*Reliques of Rome*, sec. 58, *Works*, 1563, pt. iii., ff., 353). During all the mediæval period the word had survived in popular speech among the Church-words that have reached us in a Saxon dress, and that the generation which called their fast "embering days" were thinking of burnt or burning wood when they thought at all, should hardly be doubted. Becon's testimony is sufficient, while the word too was plausible. There was the analogy of Ash Wednesday to keep the idea alive, not to speak of the circumstance that the very Wednesday after that day was the first Ember day of the year.

The earliest official recognition of the word by the English Church was in 1604, in the 31st Canon, wherein occurs the passage, "*Jejunia quatuor temporum*, commonly called 'Ember-weeks.'" The first entry of the word into the Book of Common Prayer was in the Scottish edition of 1637, where the Ember-week Collect and rubric occurred, though Ember had no place in the Tables. Ember then meant burnt or burning wood; it was the very period of Milton's "glowing embers through the room," and the word must have meant that exclusively to every ear and on every tongue. In 1657 Sparrow quoted Becon's traditionary explanation of Ember-days with approval. L'Estrange in 1659 did not touch on the English word. In 1662 the English Common Prayer for the first time admitted "Ember," both in the rubric and in the Tables, and the word then bore but one meaning, Milton's meaning. Whether, however, this was the meaning of the old Saxon word with which we started is quite another question.

At length, in 1665, just after we were committed to the word, it came in the way of the learned Dr. Thomas Marshall, while labouring as a Saxonist and annotating the ancient Gospel already spoken of, p. 60 of the volume *Quatuor Evan-*

geliorum versiones perantiquæ(1665). In his day he found (p. 528), the word written *Imber* and *Ember*, with various opinions entertained as to its etymology, some considering it akin to the word meaning ashes, others deriving it from the German *antbehren*, denoting abstinence, others from the Danish *Temperdage*, representing the *Quatuor Tempora*, while one "very learned man" assigned it to the Greek ἡμέρα, in the sense of a fixed and stated day. But Dr. Marshall's studies had brought him acquainted with a variety of the very word *ymbrene* in other Anglo-Saxon writings, and in quite a different connection. There was, *e.g.*, a passage containing the expression *thæs geares embryne*, "per anni circulum," a year's course or circuit, and the Saxonist at once perceived that he had discovered the source of the original word. It was to be analysed, he saw, not as *im-bren*, containing the element of *burn* and *brand*, which several languages exhibit, but as *ymbe-* or *emberyne*, *circum-cursus*, the compound denoting a running round, or circuit. He felt, however, an explanation was called for as to why *these* fasting seasons in particular should have been designated by a term which was equally applicable to *all* seasons that regularly recur, and he suggested that those in question were at first variable and arbitrary, but eventually became fixed and stated, and therefore were described as *coming round*, or *in course*. It might possibly have suited him better to recollect the fact that the *quatuor tempora* were from the very first linked with the four seasons of the year, spring, summer, autumn, winter, and that the expression "revolving seasons" has ever been a favourite one. But whatever was the rationale of *ymbrene* to express what it was intended for, it was too abstract and loose for the purpose, and a familiar symbol, carrying a specious and obvious meaning, succeeded in running away with and retaining possession of the word.

In 1672 Dr. Comber, the next great expositor after the appearance of Marshall's note, made no remark upon the word, and the writer to popularise that scholar's conclusion was Robert Nelson, who called attention to and declared in favour of it in his "Fasts and Festivals," 1704. Nicholls however, in 1710, did not notice it, and explained ember by ἡμέρα, without further remark. In 1755 appeared Dr. Johnson's

Dictionary, which, without any decision of its own, directed the reader to Nelson. Mant likewise, in 1820, while recording both the old opinion and the new one, reserved his own. Perhaps the reason why the learned were so slow to close with Marshall may have been the apparently far-fetched etymology proposed for so common and fixed a word as ember. Later writers, however, have had no misgiving, and generally agree to dismiss every idea of ashes without even so much as a hearing. Yet it may be questioned whether any amount of philological handling will help *ember* or make it plainer than it is. What the learned, Marshall included, have explained is not really *ember;* it is *ymbrene* or *imbren*. What they may have proved in regard to *ember* is that the word has no right to the place it occupies and is not the true descendant of *ymbrene*. *Ember* was put into the Prayer Book at a time when the primitive word was buried, and it is difficult to see how any amount of etymology can now convert it to *Imbren*.

EVENSONG (*Vespertinæ Preces* and *Vesperæ* in the Latin Prayer Book of 1560), the same as Vespers, and so employed in the Primer of 1410 (Mask. *M. R.* iii. 62). Evensong was made Evening Prayer in 1552, but was not then augmented with the penitential opening as Morning Prayer was. That opening was first prefixed, and the concluding prayers first added, in the Scotch Prayer Book of 1637, and in the English one in 1662. See more under MATTINS.

GOLDEN NUMBERS, the numbers from I. to XIX. prefixed to certain days in the English Calendar, from March 21st to April 18th, both inclusive, in order to assist in showing when Easter falls in any given year. They are based upon the fact that the moon's similar changes (full-moon for instance) occur on a different day of the Calendar through nineteen years; after which period the days for the same changes recur in precisely the same order for another nineteen years. For instance, March 27th was a full-moon day in 1831, 1850, 1869, and will be again in 1888. This period of nineteen years is called the Lunar Cycle, and was employed for Calendar purposes long before the Christian era. Any year whatever might have been fixed upon to begin the Cycle with, and the

one which did start it was that which has made the following years, for instance, in these times the commencing ones: 1824, 1843, 1862, 1881, 1900. Thus the nineteen years, 1824—1842, 1843—1861, etc., are Lunar Cycles. Obviously every year is somewhere in a Lunar Cycle. Thus, since 1824 is the first year of a cycle, 1828 is the fifth; and since 1881 is another first, 1887 is the 7th. Whatever place in a cycle a year occupies that is its Golden Number; and so the Golden Number of 1828 is V., of 1887 VII. A simple rule will find the Golden Number of any year without the necessity of our remembering the commencing years of the cycle. Add 1 to the year, divide by 19, the remainder (or 19 if there be no remainder) will be the Golden Number. For 1760 it is XIII., for 1766 it is XIX. The reason for placing these numbers against certain days of the calendar, which is the next thing to be considered, is based on the definition of Easter-day, viz. that it is the Sunday after that full-moon which falls upon or next after the vernal equinox (March 21st). Now all the full-moon days of the Lunar Cycle are known by astronomy and tabulated, and therefore those which fall upon or next after March 21st, the latest of these being April 18th. These two days are the Paschal full-moon limits, and from them it follows that the earliest Easter Day is March 22nd, and the latest April 25th. Now let us revert to any one of the years which commence a Lunar Cycle, say 1824. Astronomy shows that in that year there is no full-moon on March 21st, and that the first one after occurs on April 13th. We thus obtain the formula I. April 13th, which expresses that the Paschal full-moon for the first year of the cycle is always April 13th. Again, in 1825 (or any other second year of a cycle) the earliest full-moon after March 21st is April 2nd, giving us the formula II. April 2nd, expressing that in the second year of a Lunar Cycle the Paschal full-moon falls on April 2nd. For the third year of the cycle we get III. March 22nd. Proceeding to the end of the nineteen years we obtain the following series, in which we may notice that it is in the fourteenth year of the cycle that March 21st is a full-moon day, and in the sixth that April 18th is :—V. March 30th, VI. April 18th, VII. April 7th, VIII. March 27th, IX. April 15th, X. April 4th, XI. March 24th, XII. April 12th, XIII. April 1st, XIV. March 21st, XV.

April 9th, XVI. March 29th, XVII. April 17th, XVIII. April 6th, XIX. March 26th. These are the Paschal full-moon days arranged in the order of the Golden Numbers, exhibiting the day for each successive year of the cycle. Let us test them by the Almanac full-moons in a single year, say 1887. For 1887 the Golden Number is VII., and by the above series the Paschal full-moon should occur on April 7th; yet by the Almanac a full-moon does not arrive until 39 minutes past 5 on the morning of April 8th, a discrepancy which necessitates a few more remarks. The motions of the heavenly bodies are not absolutely equable at all points of their orbits, being sometimes faster and at other times slower than their average or mean rate. We are familiar with this fact in the case of the clock, which shows the sun's time in the main, but not in detail or according to the sun-dial. The clock is regular and undeviating, while the sun is nearly always a few minutes or seconds after it or before it, as the Almanac daily shows. The clock exhibits that time which the sun *would* make if it moved evenly at its mean rate, or that time which an imaginary body called by astronomers a "mean sun" would make. Now for Calendar purposes a mean sun and a mean moon are used, and generally speaking the full moons which these imaginary bodies produce occur on the *same day* as the real full moons, though at different hours, and then the Almanac and the Calendar (which notes the day only) agree; but occasionally the actual full slips a little beyond the calendar day, or else just fails to reach it, like as the sun a little outstrips or lags behind the clock, and then a discrepancy ensues, as in 1887. The Paschal full-moon is, of course, always that of the Calendar, and it is sometimes called the ecclesiastical full-moon as distinct from the astronomical one.

Having obtained the Paschal full-moon days in the order of the Golden Numbers, we proceed now to re-arrange them according to the days of the Calendar, and the series becomes:—XIV. March 21st, III. March 22nd, XI. March 24th, XIX. March 26th, VIII. March 27th, XVI. March 29th, V. March 30th, XIII. April 1st, II. April 2nd, X. April 4th, XVIII. April 6th, VII. April 7th, XV. April 9th, IV. April 10th, XII. April 12th, I. April 13th, IX. April 15th, XVII. April 17th, VI. April 18th. This series will be found in the

English Calendar under March and April, and the use of it is as follows. Let it be required to find Easter Day for 1887. The Golden Number for that year, VII., stands against April 7th, showing us that in 1887 the first ecclesiastical full moon within the Paschal limits is April 7th. The letter F opposite this day indicates a Thursday, B being the Sunday letter for 1887. Since then Easter Day is the Sunday after the Paschal full-moon, April 10th is the day required.

INTROIT, from the Latin *introeo*, an entrance service, used in the Prayer Book of 1549, but afterwards discontinued. The series which is now headed "Collects, Epistles, and Gospels" was then headed "Introits, Collects, Epistles, and Gospels." The Introit was a Psalm selected like the Collect, Epistle, and Gospel for each Sunday in the year, and standing before the Collect. It was the actual commencement of the Communion Service, being sung or said while the minister proceeded to the altar, as directed in the last initial rubric (*Lit. Ed. VI.* 41, 76; Wh. 200). It corresponded, therefore, with the metrical hymn now commonly sung between the Litany and the Communion Service, when the minister proceeds to the Lord's Table, and this hymn is a species of Introit.

INVITATORY (*Invitatorium*), a short Latin sentence, of about the length of a verse of Scripture, divisible into two halves, the last half being termed the Semi-invitatory. There were about thirty such Invitatories in the Sarum Breviary, and they were assigned to various Church seasons. The Invitatory for Advent Sunday was "Behold our King cometh: Let us go forth to meet our King." The Invitatory was used only as an accompaniment to the *Venite*, giving it a tone corresponding to any festival or current ecclesiastical season. It was employed thus. The Invitatory was first sung, and afterwards the first verse of the *Venite;* then the Invitatory, alternating the Semi-invitatory, followed each succeeding verse. The Advent Invitatory, as well as the mode of its use, may be seen in Proc. 182, while in the *Sarum Psalter* (pp. 16, 19, 20) there is a list of all the Invitatories, with musical notes, and the *Venite* itself with the Invitatory and Semi-invitatory in their places, together with directions in

detail. The word occurs in the English rubric of 1549, ordering the *Venite* to be sung "without any invitatory." The Preface of 1549 also mentions "Anthems, Responds, Invitatories" as all objectionable interferences with the regular course of Scripture reading. The share in that result borne by the Invitatory must have been its giving the psalmody an excessive length, and so necessitating the omission of some of the Psalms (cf. ANTHEM). Such, then, is the use of the word *Invitatorium* in the Sarum Breviary; but the *Venite* is itself often called (as in Wh. 126) *The Invitatory*. Ducange, in his Glossary, calls it *Psalmus Invitatorius*, giving references to mediæval authors. The position of the *Venite* in the Sarum Service, which corresponds with that occupied by it in the English Prayer Book, as well as the subject-matter, would make such a title suitable, yet the designation is not the official one of the service. If the Psalm bore that unofficial but ordinary title, the name *Invitatorium*, not otherwise particularly appropriate, was a natural one for any antiphon associating with it in the manner described, and so may be accounted for. In the Roman service of modern times the *Venite* appears to be called *Invitatorium* and its accompaniment an *Antiphon* (A. & A. *s.v.*)

LEGENDS, from the Latin *legenda*, portions to be read, a word used in the Preface of 1549. They consisted of Acts and Lives of the Saints, and were read as lessons in Church, the book which contained them being called (*Vid.* Ducange) *Legendarius*. The above Preface mentioned their exclusion from the reformed service owing to the obstruction caused by them to the regular course of Scripture reading.

LESSON, *lectio*, a reading. In the Sarum Breviary the morning service on Sundays and chief Holydays had nine lections, on other days it had three, but the evening service had none. After each lection came a Respond and Verse (*q.v.*) The first three lections on Sundays and chief Holydays, sometimes also the second three, were from Scripture; the last three from patristic sources and lives of the saints. On week-days all three lections were from Scripture. There was also both morning and evening an occasional capitulum or

"short chapter," consisting of a single verse of Scripture. On Advent Sunday, to take an example, Isaiah was begun, and the first three lections were vv. 1-4, 5-9, 10-15, from chapter i.; the middle three were from a sermon of St. Maximus; the seventh was Matt. xxv. 1, with a passage from a patristic homily annexed, bearing on it; the eighth and ninth were similar homilies. During the week following the course of lections reached to Isa. v. 10, and by the end of Advent to Isa. xiv. 15. After several holydays came Epiphany, and on the Sundays after its octave six of the nine lections were from Scripture. On the first of them Romans was begun, and that Epistle went on through the following week, leaving off at the end with Rom. v. 5. On the second Sunday after the octave 1 Cor. i. began, and by the end of the following week 1 Cor. v. 5 was reached. With the third Sunday 2 Cor. i. commenced. Thus the lections were regular as far as they went, but no book much more than began. Moreover, though the lections were set down with regularity, it did not follow that all were read, for they were constantly liable to be superseded by the occurrence of a Saint's day and the system of Commemorations (*q.v.*). How in 1543 Convocation directed two entire chapters to be read has been noted (§ 37). In 1547 (two years before the first Prayer Book appeared) the Injunctions of Edward VI. (No. 21, Card. *D.A.* i. 14) ordered that every Sunday, at Mattins, "immediately after the lessons," one chapter of the New Testament in English was to be read from the pulpit or other convenient place for hearing, and at Evensong one chapter of the Old Testament after the *Magnificat*, both chapters presumably at the reader's choice. To make room for the morning chapter, three of the nine lessons, when nine were appointed, were to be omitted, with their Responds. The new Prayer Book of 1549 altered the entire lection system (§ 37).

MATTINS (Matyns in Primer of 1410, Matins in Prayer Book of 1549, Mattins and Mattens in 1559, *Matutinæ Preces* in Latin Prayer Book of 1560). In 1549 the titles of the daily services were Order for Matins, Order for Evensong, and in the Calendar both words headed the columns of the lessons. In 1552 the words were changed to what they now are in

those places. In 1559, when the Table of Proper Lessons and Proper Psalms first appeared, Mattins and Evensong headed the columns, although in the title of the Table the words used were Morning and Evening Prayer. From a passage in Whitgift, 1574, it appears that the ancient terms were still popular. "The people," he says to Cartwright, "call the morning and evening prayer 'mattins' and 'evensong,' neither can they be brought to the contrary, and yet the prayers be none the worse" (Whitg. ii. 558). Mattins differed from the Morning Prayer of 1552 and 1662 in the opening portions before the Lord's Prayer and the closing prayers after the third Collect, and similarly Evensong from the Evening Prayer of 1662. The Visitation Injunctions of Sept. 26, 1547 (Blt. 12), ordered "Mattins" to begin at six in the morning during the summer half of the year, and at seven in the winter half; mass to begin daily at nine in the morning; "Evensong and Compline" at three in the summer, and two or half-past two in the winter. These afternoon hours have prevailed ever since. The hour of Morning Prayer must have advanced when that service was combined with the Litany and Holy Communion, as was enjoined in the Province of York by Archbishop Grindal in 1571 (Str. *G.* 249). The opening rubric of the Communion Service in 1552 and 1559 implies an interval at that period.

NOCTURN, one of the canonical hours, *Nocturna hora*, a night hour, explained in § 11. The Preface of 1549 (par. 2) states that the ancient Fathers divided the Psalter into seven portions, each of which was called a Nocturn. This definition makes a Nocturn a division of the Psalter, and there would be seven Nocturns, each consisting of about twenty-five Psalms; but there seem no examples of Nocturns in this sense to be met with. In the Sunday morning service, a collection of services, going under the general name of Matins in the Sarum Breviary, there was a Nocturn office preceding the offices of Lauds and Prime, and under a triple form: Nocturn I., Nocturn II., Nocturn III. Each of these Nocturns had under it three single Psalms, or else three groups of Psalms, each group being treated and recited as a single Psalm, and after the three Psalms (or the three groups) followed three lections

in succession. Thus Ducange says that the Nocturns consist of nine Psalms and nine lections. While all the Sunday lections fell under the Nocturn division of the offices, only a portion of the Sunday Psalms did, the rest going into Lauds and Prime. It will be noted that the first three lections, which were from Scripture, came under the first Nocturn. When Scripture was thus, in the primitive times of the hour system, associated with the nocturnal exercises, perhaps Ps. cxix. 148 was remembered; and when with the Psalms, Ps. cxix. 62. The ordinary week-day morning service had no Nocturn in it, but Lauds and Prime only.

ORDINARY. This is a term borrowed from the civil law, and means one who exercises the regular and ordinary jurisdiction, as distinguished from the extraordinary, in ecclesiastical matters. In the rubric to Morning and Evening Prayer the ordinary is commonly the bishop.

PREVENT (*prævenio*), to precede, a word used thrice in the Collects and thrice in the Psalter. In the Collects, where it is always accompanied (in English or Latin) by "follow," there seems a reminiscence of Isa. lii. 12, lviii. 8, where appear other reminiscences of the Ark going before and following the Israelites at Jordan, Josh. iii. 14, iv. 11. The Collects are the following :—

Easter, "by Thy special grace preventing," etc.; *vota nostra quæ præveniendo aspiras etiam adjuvando prosequere.*

The 17th Sunday after Trinity, "Prevent and follow," *et prævenias et sequatur.*

At the end of Holy Communion, "Prevent us, O Lord," *et aspirendo præveni et adjuvando prosequere.*

In the Psalter the word represents the Piel form of the non-occurring Kal קדם, the LXX. προφθάνω, the Vulgate *prævenio.* The passages are—

Ps. xviii. 18, "Prevent me in the day of my trouble," יְקַדְּמוּנִי προέφθασαν, *prævenerunt.*

Ps. xxi. 3, "Prevent him with the blessings," תְקַדְּמֶנּוּ, προέφθασας, *prævenisti.*

Psalm cxix. 148, "Prevent the night-watches," קִדְּמוּ, προέφθασαν, *prævenerunt.* The meaning appears to be I

wake before the night-watches have ended, for the study of God's Word.

PROCESSIONS, supplicatory services in times of public distress. The word, though not in the Prayer Book, is used in connection with some portions of it, which makes a few lines in explanation advisable. Supplicatory processions, the early origin of which has been sufficiently touched upon (§ 62), were before the Reformation enjoined in England by authority as the occasion for them arose, much as special prayers are now. Official injunctions issued at various periods from 1407 to 1544 may be seen in Wilkins (*Councils*, vol. iii. pp. 304, 360, 563, 572, 868, 869). The archbishop took the initiative until, in the reign of Henry VIII., he was put in motion by a letter from the king, as noted in § 17. Reciting the various distresses of the times the primate called upon the clergy and laity, not omitting a promise of indulgences, to take part in processions, usually for a year, on every Wednesday and Friday—our present Litany days. These services formed a class of their own, and differed considerably from processions through a town carrying the relics of a saint, spring processions through fields praying for the crops, and annual processions of a perambulatory character. Unlike these, they were frequent, twice a week, during the period enjoined, and they were less public and obtrusive, being confined to churches and their immediate precincts. For instance, Archbishop Arundel's processions in 1407 were to be conducted "*in ecclesiis, vel circa eas, ut est moris*," while the processions prohibited (*vide infra*) in 1547 and 1559 were spoken of as held either in the church or the churchyard. From Henry VIII.'s letter in 1544 (§ 17) it is plain that the processional service had proved a failure, and people, after flocking to them for a month or two, dropped off. Nor were they at all edifying. The royal Injunctions, Edward VI.'s (No. 23) in 1547, and Elizabeth's (No. 18) in 1559 (*vide* Card. *D.A.* i. 14, 219), spoke of them as generating contention and strife "by reason of fond courtesy and challenging of places;" ordering, therefore, the supplications to be held in the church only, and without any procession either inside or outside. The minister and choir were to take up their position within the church,

and there recite the prayers in such a manner that the people might understand and respond. We must imagine the processions, while they lasted, forming in the churchyard or at the gate, weather and season permitting, and with precedences settled and tempers subsiding, moving towards the western door at the chanting or recitation of the service, much as a modern funeral does, only less subdued.

The prayers used in processions, and thence themselves called "processions," were those of the Litany chiefly, but might be otherwise. In Arundel's processions the "*litania missa*" was to be chanted, if possible, with other collects of a special character as an alternative. In 1544 Cranmer was translating some "processions" distinct from the Litany (§ 17), while the Injunction of 1547 and 1559, ordering that no other procession or litany was to be used but only the English Litany, also implies the existence of various kinds of processional forms.

PRONOUNCE, a term employed for reciting two of the Absolutions, viz. those for the Daily and the Communion service. For the stress laid by Wheatley on the word in this connection, see Wh. 116. The Versicles after the Creed and the child's name in baptism are also pronounced. (*Vide* SAY.)

QUADRAGESIMA, the Latin for fortieth, used in the Prayer Book only under the Tables and Rules, where Quadragesima Sunday is defined as six weeks before Easter, and so the first Sunday in Lent and a moveable Feast, the forty-second day from, and exclusive of, Easter-day. The first day of Lent, or Ash-Wednesday, is the forty-sixth day, but the fortieth fast day, before (and exclusive of) Easter. The entire fast of forty days is what is usually meant by Quadragesima, but the word is not so employed in the Prayer Book.

QUINQUAGESIMA, the Latin for fiftieth. Quinquagesima Sunday is the seventh Sunday, and forty-ninth day before (and exclusive of) Easter, and is said to be so-called from being very nearly the fiftieth day. (*Vide* SEPTUAGESIMA.)

READ, the term employed for reciting the Sentences, the Lessons and Benedictus, the Five Prayers, the Prayer for

Parliament, the Epistle and Gospel, Briefs, Citations, Excommunications, Offertory Sentences (which are also *said*), the first Exhortation in Communion, the Confirmation Preface. The following are both *read* and *sung or said*, viz. the Venite, the Athanasian Creed. (*Vide* SAY.)

REHEARSE, the term employed for reciting the Commandments, and the articles of the faith by the child in the Catechism, and to the sick. (*Vide* SAY.)

RESPOND (*responsorium*), one of the things complained of in the Preface of 1549, and discontinued, for obstructing the regular course of Scripture in divine worship. The Respond followed a Lesson, and was itself completed by a verse. Thus on Advent Sunday the second Lesson, Isa. i. 5—9, was followed by the Respond :—"I beheld in a vision of the night, and, lo, the Son of man came in the clouds of heaven, and there was given unto Him a kingdom and honour, and all people and tribes and tongues shall serve Him." Then came the Verse—"His power is eternal, and shall not be taken away, and His kingdom that which shall not be corrupted; and there was given unto Him kingdom and honour." The Respond and Verse together might sometimes even exceed a brief Lesson. The morning service on that day had nine lessons, four of them Biblical, and the rest patristic and legendary; but all the nine were followed by Respond and Verse. Partly by that system the course of Scripture was so much impeded that only a few chapters of a Book got finished before it was necessary to commence another required by the ecclesiastical season.

SAY, the usual term for reciting any part of the divine service (*vide* rubrics *passim*). For exceptions *vide* PRONOUNCE, READ, REHEARSE, SAY OR SING. (Cf. Proc. 214 *n.*) In Matrimony, in 1549 and until 1662, the sermon was *said*.

SAY OR SING, the way of reciting the Te Deum, the Anthems of Easter Day, the Psalms, the three Creeds, the Gloria in Excelsis. The Venite is both *sung and said* and *read*.

SEPTUAGESIMA, the Latin for seventieth. Septuagesima Sunday is the ninth Sunday, and the sixty-third day before

Easter, and exclusive of Easter. It is said to be called seventieth loosely, and as a round reckoning. The English title of the day has been, since 1549, "The Sunday called Septuagesima," and similarly for Sexagesima and Quinquagesima; but the older titles were Dominica in Septuagesima, in Sexagesima, in Quinquagesima, appearing to indicate the existence of Church seasons dating from the 70th, 60th, and 50th days, and the commemoration of them by the Sundays in question.

SEXAGESIMA, the Latin for sixtieth. Sexagesima Sunday is the eighth Sunday and the fifty-sixth day before (and exclusive of) Easter, and is said to be so called from being near about the sixtieth day. (*Vide* SEPTUAGESIMA.)

SYNODALS, mentioned in the Preface of 1549 among the things which interrupted the regular Scripture course in divine worship, and on that account discontinued. They are with much probability said to have been canons and constitutions of synods, the more important of which were periodically read out in service time so as to keep the people informed as to the rules of the Church. From the censure bestowed on synodals we may conclude that they were commonly read in the place of Scripture lessons.

VERSES, censured in the Preface of 1549 for checking the regular order of Scripture reading in Church, were short sentences following Responds (*q.v.*)

WHITSUNDAY. Hook's *Church Dictionary* considers the word as more properly written *Whitesunday*, and as so called from the white garments in which the newly-baptized then appeared. Dean Stanhope (*ob.* 1728) is quoted in that work as saying that such is the most received opinion. In the new edition of the above work (1887) the etymology is thoroughly sifted.

EXAMINATION QUESTIONS.

CHAPTER I.

Translate the following passage of Pliny's letter: "Seque sacramento non in scelus aliquod obstringere, sed ne furta committerent."

What acts of public worship are witnessed to in Pliny's letter?

What acts of public worship does St. Justin Martyr's first Apology witness to?

By what title does St. Justin call the officiating minister?

What question has been raised by St. Justin's expression, ὅση δύναμις αὐτῷ?

In what sense does St. Justin use the word εὐχαριστία?

CHAPTER II.

In what senses has the word Liturgy been understood? How was it used in the council of Laodicea? How by the Revisers of 1662?

What Greek Liturgies were in print in 1544, and what was adopted directly from them into one of our English formularies in that year?

What two Greek Liturgies were mentioned by the names they still bear so early as A.D. 692?

Where is the Clementine Liturgy found?

What was a Sacramentary?

Write a note on the Leonine Sacramentary.

What relation did the Roman Sacramentary of Gregory bear to that of Gelasius, and what is Muratori's observation on its present form?

How has the prayer Ὁ τὰς κοινὰς ταύτας come to be ascribed to St. Chrysostom? What is the earliest known MS. in which it appears? When was it first adopted into any Western service?

CHAPTER III.

What are the Mystagogic Catecheses, and what portions of our present Communion Service are to be found in them?

What is the "Liturgy of Antioch"?

CHAPTERS IV., V.

Give a brief description of the principal Latin service books used in the English Church before 1549.

What was the Breviary, and when did it first appear?

What were the "seven canonical hours"?

What was the Missal, and in what relation did it stand to the Sacramentary?

What was the Primer? Mention the dates of some of those now extant.

Give an account of Hermann's *Consultation*, citing its full title.

What work was printed in London by Valerandus Pollanus?

CHAPTER VI.

What two formularies of public worship were published in the English tongue prior to 1549?

Show that the Parliamentary measure for establishing the Order of Communion in 1548 received the approbation of Convocation.

Give the dates and reigns of the first compilation and the four subsequent revisions of the Book of Common Prayer. What further revision was attempted?

What are the dates of the four Acts of Uniformity? Give the fuller title.

In the absence of the official records of Convocation, how is it an ascertained fact that the Prayer Book of 1549 was approved of by that body and by the Church in general? (*Vide* Proc. 25.)

Explain the anticipatory nature of the Parliamentary authority which the Ordination Book of 1550 received.

CHAPTER VII.

In which of the revisions have the Revisers given an account of their own work?

For what reason was the Litany of 1544 set forth?

What was the Order of Communion, 1548? What was the object of it?

What did the compilers of 1549 regard as the great defects of the then existing Offices, and how did they aim at remedying them?

For what reasons was the revision of 1552 made?

What circumstances led to the task of revision being committed to Convocation in 1662?

What do the revisers of 1662 state as to (1) any desire of their own for changes, (2) the nature of the changes made?

Mention briefly the characteristics of the revisions of 1552 and 1662.

CHAPTER VIII.

Mention the chief component parts of the present Preface.

In the Preface of 1662, parag. 2, we read—"those laws never yet repealed," and "the same having never been legally abolished." Why could not the ordinance of Parliament on Jan. 3rd, 1645 (Card. *C.* 242), establishing the Directory of Public Worship instead of the Book of Common Prayer, be regarded as a legal enactment?

What would the "The Lectionary" mean before 1549?

From what sources were the Breviary lections taken, and how many such lections might occur in the course of a Sunday and of a week-day service? (*Vide* § 37, LESSONS, and RESPONDS in the *Glossary*.)

How did Convocation improve the Lesson system of the Church in 1543, and what is our authority for that fact?

What were the Responds and Verses mentioned in the Preface of 1549? (*Vide Glossary*.)

What objections were brought by the compilers of 1549 against the system of accompanying lections with Responds

and Verses? What theoretical advantages might that system have aimed it, and what were its practical disadvantages? (Cf. Hum. 67.)

When did Proper Lessons for Sundays first appear?

Mention, in general terms, what the Calendar consisted of before 1549, and in 1549.

CHAPTER IX.

What, according to the Exhortation, are the chief elements of daily public worship? Show what portions of our Morning Service correspond to each. What element in that service is unnoticed in the Exhortation?

What portions of the Morning and Evening Prayer were not in the unreformed services?

What prayers of Morning and Evening Prayer appear in the Sacramentaries?

Describe the public penitential service in the ancient Hour-Offices, pointing out where it differed from our present one.

What part of our present Morning and Evening Prayer corresponds with a portion of the Liturgy published by Pollanus?

What does St. Basil state as to the penitential opening of daily public worship in his time?

With what accompaniments was the *Venite* used in the Breviary, and in what mode was it to be used according to the rubric of 1549? (*Vide* INVITATORY in the *Glossary*.)

Give an account of the *Benedicite*. (*Vide* Wh. 142; Hum. 122.)

What part of Morning and Evening Prayer before 1662 represented in substance those now standing after the Third Collect?

The morning Collect for Peace has been said to relate more especially to outward peace and the evening one to inward. Quote any expressions which confirm the remark. (*Vide* Wh. 155; Hum. 122.)

"Who alone workest great marvels." Comment on this passage. (*Vide* Wh. 158.)

"Who hast given us grace *with one accord* to make our *common supplications* unto Thee." Give the Greek words representing the italics.

CHAPTER X.

Which of the absolutions state the ground on which they rest, and in what terms?

What rubric of 1549 referring to private absolution was omitted in 1552?

What two collects pray for absolution? What one for the loosing of the bands of sins?

What alteration in 1662 forbade the reading of the absolution to deacons?

What act of reciprocal absolution between priest and people occurred in the unreformed service?

CHAPTER XI.

Give a brief analysis of the Te Deum, and compare it with the Gloria in Excelsis.

Compare the Te Deum and the Creed. What words in the former answer to the Holy Catholic Church?

Write a note on "All the earth doth worship Thee."

Point out any instances of inadequate translation in the English Te Deum, and note some various readings in the Latin.

Why may *canditatus* in the Te Deum have been rendered "noble"? What is the force of *exercitus* here?

"When Thou tookest upon Thee." What are the readings here? What was "the sharpness of death"?

CHAPTER XII.

Give some particulars of the history of Litanies in the West.

What were the principal changes made in adapting the mediæval Litany to English use in 1544?

Where is the king's letter giving the reasons for the English Litany for 1544 to be found?

What second and explanatory title is given to the English Litany in the rubric?

What was the title of the Litany from 1544 to 1552? Does that title survive anywhere in the Prayer Book now

Mention the chief alterations which the Litany underwent in 1662.

Give a brief analysis of the Litany, and note its characteristic features as a form of prayer.

What important words were added to the third invocation of the Litany in 1544?

Cite the invocation to the Holy Trinity in the original Latin of the Litany.

Cite the "Lesser Litany" in the original. In what parts of the service does it occur?

In what part of the Prayer Book is the term "suffrage" applied to a particular portion of the Litany?

In what terms does the Litany pray for salvation, sanctification, and pardon?

In what language does the Litany deprecate faulty religion and irreligion?

How are the two suffrages comprised in the Obsecrations divided? How do they terminate?

"By the coming of the Holy Ghost, Good Lord, deliver us." Comment on this.

On what Festivals, Sundays, and Holydays do the Collects, Gospels, or Proper Lessons turn specially on the "holy Incarnation" (as distinct from the Nativity), "Baptism," "Fasting and Temptation," "Agony and bloody Sweat," and "Burial" mentioned in the Obsecrations?

In what terms, and in what parts of the Litany, was the Pope mentioned before 1544, and in the period from 1544 to 1552 inclusive?

"*For the glory of Thy Name* turn from us all those evils," etc. How did the passage in italics run in the unreformed Litany?

When did "Filioque" first appear in the Litany?

What alteration in 1662 combined the Litany with the Morning Prayer?

CHAPTER XIII.

Mention an early occurrence of the title Symbolum as indicating the Creed.

In what points did the Roman Creed differ from the Aquileian in the time of Rufinus?

Write a note on the structure of the Apostles' Creed.

What is Augustine's opinion as to the force of the construction "Credo in ——," and what is Pearson's judgment about it?

Show that the Apostles' Creed sets its seal on the chief articles of natural religion.

Show that the distinctively Christian doctrines of the Apostles' Creed may be summed up in a right understanding of the words Jesus Christ.

Explain the meaning and connection of the last five articles of the Apostles' Creed.

When does the word "Catholic" first occur in the Apostles' Creed?

How does Rufinus expound the article "Sanctam Ecclesiam"?

How does it appear that the Creed of Marcellus, *c.* 341, was a Roman version of the Apostles' Creed?

What portion of the Nicene Creed first occurs in the *Ancoratus?*

Give the original of "The Lord and Giver of life, who proceedeth from the Father and the Son who, with the Father and the Son together is worshipped and glorified."

In what respects does the Athanasian Creed differ from the Apostles' and the Nicene?

Give a brief history and rationale of the use of the Creeds in divine service.

Why is the Nicene Creed sometimes called Niceno-Constantinopolitan?

Translate in the language of one of the Creeds, ὁμοούσιος, ἀληθινός.

Under what circumstances did the *Filioque* clause become inserted in the Nicene Creed? What indication is there that the doctrine represented by it was held in the West as early as 633?

In which Creed are the Trinity and Christology the main subject?

In which Creed is the Church not mentioned?

What leading term of the Nicene Creed is not represented in the Athanasian?

What heresies does the Athanasian Creed condemn, and in what terms?

In what council does much of the language of the Athanasian Creed appear before that Creed is otherwise known to have existed?

What article in the Apostles' Creed is not contained in the other two?

On what ground does the Church of England rest her reception of the Creeds?

CHAPTERS XIV., XV.

Give a brief history and rationale of the use of the Lord's Prayer in the ordinary public worship of the Church. (*D.C.A.* 1056.)

In what two places in the Prayer Book does the Lord's Prayer occur with the Doxology, and when was the latter inserted?

Where does the Lord's Prayer occur without the Kyrie preceding it?

What is meant by, "As it was in the beginning," etc.?

Write a note on the history of the Prayers and Thanksgivings upon Several Occasions, mentioning more particularly the prayers for Ember Days.

Give the date and origin of the Prayer for All Conditions of Men.

Point out where the Occasional Prayers and Thanksgivings bear traces of the times in which they originated. Are any of them derived from ancient sources?

CHAPTER XVI.

Describe generally the structure of the Ecclesiastical year.

What are the festivals marked out in our Prayer Book, and on what principles were they selected?

What holyday used to be called Parasceve?

What holydays besides Sundays can be discerned in the third century?

Which of our festivals took its first rise among an heretical sect?

What festivals were described by the words *ἀνάληψις* and *ὑπαπαντή*?

Which of our festivals is first mentioned by its present name in a Roman author?

What is commemorated on February 2nd? Illustrate from the proper service for the day. What is the Latin word for the day?

Give a list of the six holydays relating to our Lord in the order of their first known observance. (*Vide* Easter, Good Friday, Ascension, Christmas, Presentation, Annunciation, Circumcision.)

What circumstances of the Church at large illustrate the first institution of the feast of the Nativity at Antioch?

What two festivals of our Lord connected with St. Mary are observed by the Church of England? What three relating to herself alone are noted in the Calendar?

By what names was the Feast of the Epiphany sometimes called in the East?

On what other days is the Feast of the Circumcision kept in memory by the use of the collect?

What Festivals have Proper Prefaces in the Holy Communion?

Which days in Whitsun Week are festivals, and which are fasts?

How are the Sundays after Trinity named in some other calendars?

What is known of the early history of the Lenten Fast? (*Vide* Wh. 213; Hum. 184.)

Enumerate the principal moveable festivals.

How comes it that Easter is a moveable festival? How is the day defined?

What is the Golden Number of any given year, and how can Easter be found from it and the Sunday Letter? (*Vide* GOLDEN NUMBER in the *Glossary*.)

How did the former method of adding a day for leap-year affect St. Matthias's Day? (*Vide* Wh. 243.)

What proper Lessons are appointed for Ascension Day, Trinity Sunday, Good Friday?

What was the origin of Saints' Days? (*Vide D.C.A.* 669; Wh. 185; Hum. 210.)

What festival does Prudentius describe in his *Peristephanon*, num. xii.?

How has the leading idea in the several commemorations of St. Peter, St. Paul, St. Andrew, altered from what it used to be in the unreformed services?

What is the leading thought in the commemoration of St. James, who was slain by Herod?

Where did the feast of St. Barnabas first arise?

CHAPTERS XVII., XVIII.

When are the Quatuor Tempora first mentioned in the English Church?

What are the four Sundays succeeding Ember Week in the course of the year?

How are Rogation Sunday and the Rogation Days acknowledged in the Prayer Book and the Homilies?

CHAPTERS XIX., XX.

From what sources are the collects of the Sarum Service books generally derived? Cf. Wh. 197; Hum. 171.

What collects in the English Book are for the most part *not* derived from the Sarum? For what reason? Cf. Wh. 197.

What points of distinction are observable between the ancient and modern collect? Cf. Hum. 170.

In which collects do we pray

To have a right judgment in all things (give the Latin),

To be defended from all adversities,

To cast away the works of darkness,

For the conversion of Jews and Mahometans?

What is the Comes Hieronymi, and what part of our services are found in it?

On what principle are the Epistles and Gospels selected? (*Vide* Wh. 198; Hum. 174.)

Point out the principle of the arrangement of the Epistles and Gospels between Pentecost and Advent Sunday. (*Vide* refs. to previous question).

Give all the proper services for Easter Day, pointing out briefly the significance of each portion of them.

What are the Lessons, Epistle, and Gospel, for Trinity Sunday?

CHAPTER XXI.

What was there new in the Order of Communion, 1548, as a whole, and independently of its being in English?

Compare our present Communion Service with that described by Justin Martyr in the second century, marking resemblances and differences. (§ 3.)

Enumerate the various names by which the service of Holy Communion has been known, marking the leading idea involved in each. (*Vide* Hum. 219.)

When were the Commandments included in the English Communion Service, and how would it appear that in the time of Trajan there was something analogous to them in the celebration of the Lord's Supper? (§ 2.)

What notices may be given by the minister immediately after the Nicene Creed? How is the rubric relating to this matter now altered from what it was in 1662?

From what apocryphal book are sentences in the Offertory taken?

What sentences of the Offertory refer to the support of the ministry?

Show that an offertory collection formed part of the Communion Service in the time of Justin Martyr (§ 3). What special appropriateness has it to the service?

What various motives and purposes of almsgiving are dwelt upon in our Offertory sentences?

What where the modes of collecting the offertory alms in 1549 and 1552?

In what part of the church did the rubric of 1549 place the communicants after the offertory, and what did it enjoin as to the withdrawal of non-communicants?

What changes have been made since 1549 as to (1) the mode of collecting contributions at the Communion, and (2) their disposal?

How were the elements provided in the English Church in the time of Edw. VI.? (*Vide* rubrics at end of Communion, 1549, 1552.)

Compare the titles of the Prayer for the Church Militant in 1549 and 1552.

What alteration was made in the Prayer for the Church Militant and the accompanying rubric in 1662?

"Grant unto her whole Council" (Pr. for Ch. Mil.) What is besought for the Council?

What parts of the Communion Service after the Prayer for the Church Militant were composed in the sixteenth century?

Compare the Confession in the Communion Service and that in Morning and Evening Prayer as to the leading thought of each.

Give the date and origin of the Confession in the Communion Service, the Gloria in Excelsis, and the English Ter Sanctus.

What alteration was made in 1662 in the rubric preceding the confession in the Holy Communion?

What is the Scripture origin of the Ter Sanctus, and why may it be called the "Angelic" and the "Seraphic" Hymn? Is it identical with the Trisagion of the Eastern Church? (§ 6.)

What prayer follows the Ter Sanctus? What followed it in 1549, and how did the Ter Sanctus then conclude?

Where is it customary to sing the English equivalent to Hosanna? What form in the Communion Service does it now conclude?

What particulars do some liturgies add to the Gospel account of the Institution of the Lord's Supper? (*Vide* Hum. 248, 249.)

What petition of the Consecration Prayer of 1549 was omitted in 1552?

What addition was made to the Consecration Prayer in 1662?

What were the consecrated elements called in the unreformed Latin service, in the Order of Communion 1548, in the Prayer Books of 1549, 1552?

Compare the form of delivering the Bread in 1549 with that which was customary before.

We have a form of delivering the consecrated elements to the people, but none for the priest's reception. When was it *vice versâ?*

Show that as early as the second century the laity communicated in both kinds. (§ 3, cap. lxv.)

Quote the expressions in which the word "sacrifice" occurs in the Communion Service, once before reception and thrice after.

In what expressions is the subject of thanksgiving introduced in "It is very meet," in the prayers after reception, and in the Gloria in Excelsis?

Compare the Gloria in Excelsis with the Te Deum.

Fill up the *lacunæ* in the following passages:—

"That thou dost vouchsafe to feed us who have duly . . .
. . . blessed company of all faithful people;"
"Mystical body . . . faithful people."

Continue the following quotation:—

"He hath instituted and ordained holy mysteries" . . .

What was the usual position of the Table during Communion immediately before the primacy of Archbishop Laud? What rubric now relates to its position?

What are the grounds permitted by the rubric for repelling any person from Holy Communion? What previous steps must have been taken by the intending communicant and the minister?

How does a rubric of the Communion Service refer to one of the Canons of 1603-4?

Sketch the history of the Declaration on kneeling.

What directions do the rubrics contain as to—(1) Frequency of celebrating the Holy Communion, (2) frequency of communicating by the clergy, and (3) by the laity?

CHAPTERS XXII.—XXIV.

On what grounds is the practice of Infant Baptism justified? (*Vide* Wh. 321—324.)

What ceremonial acts preceded baptism in the unreformed service?

What portions of the baptismal service are borrowed from Hermann's *Consultation?*

In what language does the Baptismal service recognise the doctrine of Original Sin?

What directions do the rubrics contain concerning the administration of Baptism—(1) within a certain time after birth, and (2) in time of divine service? (*Vide* rubr. for Pub. and Priv. Baptism.)

What does the Church of England hold as to Lay Baptism?

What was the probable origin of the sponsorial office, and what is specially to be noted as to the engagements entered into by sponsors? (*Vide* Hum. 264.)

When and why was the Office for Adult Baptism added to the Prayer Book?

When was lay-baptism expressly recognised by the Prayer-Book?

Compare the preliminaries for the admission of an adult to Baptism in the Church of England (*vide* rubrics) with the catechumenate of the early Church (*Vide D.C.A.* 318.)

Compare the services of Infant and Adult Baptism. (*Vide S.P.C.K.* 128.)

CHAPTERS XXV., XXVI.

What is the meaning of Catechism?

What made the Catechism requisite as part of the Prayer Book?

When was the second part added?

Analyse the first part of the Catechism.

Show the inseparable connection of the three parts of the Baptismal Vow.

Explain from the Catechism the fifth, seventh, and ninth Commandments.

What may be remarked as to the general principles of the interpretation of the Ten Commandments given in the Catechism?

What is the definition of a sacrament in the Catechism?

What conditions are, according to the Catechism, essential to the validity of the rite of Holy Baptism?

Draw out the statement of the doctrine of the Holy Communion as given in the Catechism. On what passages of Scripture is it mainly based?

How does the Catechism direct the communicant to prepare to receive the Lord's Supper?

Whence was the rubric on the salvation of baptized children taken? What was the original connection of the passage, and why was it inserted under Confirmation rather than under Baptism?

What is Confirmation? Give the principal authorities for it in Scripture and elsewhere.

Who first speaks of the rite of Confirmation by this name?

Compare the rite of Confirmation in the First Prayer Book with that previously in use, and with the present one.

To what class of persons in early and mediæval times did the word Catechumen apply? Who are designated by that term now?

CHAPTERS XXVII.—XXIX.

Show that the Church regards marriage as a Divine institution.

What civil regulations as to marriage are in force?

What directions were given before 1549 as to the place where different portions of the marriage service should be read, and what directions are given now?

Upon what four grounds does the minister pronounce the persons married?

Describe the Order of the Visitation of the Sick.

Show that the sick are to be visited by the minister, according to the Prayer Book. For what purpose, according to the canon?

What is the deacon's duty, and what the priest's, in regard to the sick, according to the Ordination Service?

What is the people's duty in regard to the sick, according to the rubrics?

Give the date and origin of the Absolution of the Sick. When was the indicative form used? (*Vide* Wh. 436.)

What did the rubric of 1549 enjoin as to a further use of the Absolution in the Visitation of the Sick?

What was the service for anointing the sick in 1549?

Of what nature is the obligation on a clergyman to use the Office for the Visitation of the Sick?

What counsel as to temporal things is the minister enjoined to give the sick?

What practice was superseded by the Office of Communion of the Sick in 1552?

With what restriction was the reserved Sacrament allowed in 1549?

CHAPTER XXX.—XXXV.

State briefly the ancient practice of the Christian Church with regard to (1) burying places, and (2) funeral ceremonies. (*Vide D.C.A.* BURIAL.)

Compare the Burial Service of 1549 with its predecessor, mentioning what was retained of the old, but was subsequently omitted.

What may be said as to the general tone of the Burial Service in 1552 as compared with the unreformed one?

What three restrictions were made in 1662 as to the use of the Burial Service?

"Sure and certain hope," etc. How was this passage modified in 1662?

How was the whole tone and principle of the Churching Service altered by the successive revisions?

Write down the title of the Commination Service. What is the object and purpose of the service, and of what parts is it composed?

What discipline as regards penance does the Commination Service say it would be desirable to revive, if possible?

What were the Nocturns mentioned in the Preface of 1549, and what is said there as to the failure of their original intention? (*Vide Glossary*).

What were Antiphons and Invitatories, and how were they used in connection with the Psalms? (*Vide Glossary.*)

What is the rubrical authority for chanting the Morning Psalms? (*Vide* SAY OR SING in the *Glossary.*)

Write a note on the rubric, "In quires and places where they sing here follows the Anthem."

What parts of the service are allowed to be sung? (*Vide Glossary*, SAY OR SING.)

What authority is there, whether from custom or otherwise, for the singing in church during a service of compositions which form no part of the Prayer Book? (Hum. 37.)

Give a short sketch of the introduction of instrumental music and metrical hymns into the services of the Church.

Explain the following passages in the Psalter :—

"The ports of the daughter of Sion," Ps. ix. 14. (*Vide A.V.*)

"My darling from the power of the dog," Ps. xxii. 20. *Darling* = life (Nicholls, *in loc.*) ; *dog* (*vide* marg. ref.)

"Mine eyes prevent the night watches," Ps. cxix. 148.

CHAPTER XXXVI.

Sketch the history of the reformed English Ordinal, and point out the principal features in which it differs from the Sarum rite.

How are the three orders of the ministry vindicated in the Preface to the Ordination Service?

Show that "from the Apostles' time there have been these orders of ministers in Christ's Church—Bishops, Priests, and Deacons." (*Vide* Hum. 318. Dr. Salmon's *Historic Claims of Episcopacy*, 1886, may also be consulted.)

What do you know of the origin and early history of Presbyters and Deacons? (*Vide D.C.A.*) What inferior orders or offices were recognised in the Church before the middle of the third century? (*Vide D.C.A.* ANAGNOSTES, SUBDEACON.)

What are the necessary qualifications of Candidates for Holy Orders? (*Vide* Pref. to Ord. Service.) What does the 34th Canon state?

Interpret the question, "Do you trust that you are inwardly moved by the Holy Ghost to take upon you this office and ministration?"

How is the deacon's office of evangelist recognised in Ordination?

Why does the deacon receive imposition of hands between the Epistle and the Gospel?

How was the presbyter (as distinct from the sacerdos) ordained by the unreformed office?

What obligations does a priest take upon himself when ordained, in respect of his preaching, ministry, studies, and daily behaviour? (*Vide* the bishop's interrogatories.)

Mention the most characteristic peculiarities in the ordination of Bishops, Priests, and Deacons respectively.

Who have the duty of banishing erroneous doctrine?

CHAPTERS XXXVII.—XXXIX.

Point out carefully the steps taken by the civil and ecclesiastical authorities respectively in establishing and in abrogating a "Solemn Day."

What alteration has been made in the Ordination Service since 1662?

In what sense does the Clerical Disabilities Act enable a Clergyman to divest himself of Holy Orders?

Under what conditions may the Order of Morning and Evening Prayer be shortened, and in what manner? May any other service be shortened? (*Vide* Hum. 61, on the Act of Uniformity Amendment Act, 1872.)

MISCELLANEOUS.

Write out the Title of the Prayer Book.

What parts of our Prayer Book correspond severally to the Breviary, Missal, Manual, and Pontifical, which it superseded? (*Vide* §§ 10, 44, 12, 13.)

What parts of the Prayer Book are chiefly indebted to Hermann's *Consultation?* (*Vide* Index).

Show that the principle of fidelity to Scripture and respect for antiquity guided the compilers and revisers of the Prayer Book, and was characteristic of the English Reformation.

Give instances from Justin Martyr, Tertullian, and Cyril of Jerusalem showing that there were practices in the Early Church which the revisers of the English Prayer Book since 1549 have not followed. (*Vide* §§ 3, 7, 111.)

The compilers of 1549 cut off "Anthems, Responds, Invitatories, and such like things as did break the continual course of reading the Scripture." Explain these terms, and mention the reform that was introduced. (*Vide Glossary.*)

Describe fully in what respects the second Prayer Book of Edward VI. differed from the first, in regard to—

(*a*) Morning and Evening Prayer (§ 44).

(*b*) The Ante-Communion Service (§ 100, ann. 1552).

(*c*) The Consecration Prayer (§ 100, ann. 1552).

(*d*) The Confirmation Service (§ 112).

(*e*) The Burial Service (§ 121).

In what relation did the Prayer Book authorised by Elizabeth stand to the second Book of Edward, and how far did it retrace the ground abandoned by that book? (*Vide* §§ 31, 100).

What additions were made to the Prayer Book after the Hampton Court Conference, and by what authority? (*Vide* §§ 23, 32, 53 ii., 84.)

How far did the changes made in 1604 and 1662 meet the desires expressed at the Hampton Court and Savoy Conferences? (*Vide* Card. *C.* 144, 387–389.)

What are the Occasional Services of the Church of England? Show how they cover the whole of Christian life.

What services before the Reformation were held at the church door?

Compare the leading thought of the unreformed and the present services in each of the following offices: Confirmation, Churching of Women, Burial of the Dead, Ordination of Priests.

In what places in the Prayer Book are the Second and Third Persons of the Holy Trinity directly addressed? (§ 150.)

Where does the expression, "Bishops and pastors of Thy flock" occur? In what saint's day collect does "pastor" appear?

What stood in the Litany in the place of "Bishops, Priests, and Deacons" before 1662? Where does "pastors" occur in the Catechism?

"Bishops and Curates" (Prayer for Church Militant; Prayer for Clergy and People). Who are the Curates?

Quote two passages in the prayers referring to the maintenance of religion and truth by magistrates.

Quote the petitions mentioning the word "comfort" in the Prayer for All Conditions of Men, the Litany, the Prayer for the Church Militant, the Collect for the First Sunday after Ascension Day, and Whit Sunday. Derive the word. (*Vide Glossary.*)

INDEX.

Aaronic blessing, 189.
Absolution of the sick, 70, 189.
—— in private confession, 71.
—— of minister by choir, 57.
—— of the dead, 194, 195.
Absolving authority, 68.
Acolytes, 211, 215, 216.
Additional services, 233.
Adoptionism, 98.
Ænham, council of, 135.
"After this sort," 189.
Albe, 216, 218.
All Conditions, Prayer for, 118.
All Saints, 128.
Alms and Oblations, 154, 157.
Ambrose on Confirmation, 177.
Anabaptists, 172.
Ancoratus, 97.
Andrew, St., Collect, 140, 143.
——Feast, 130.
Annunciation, 132, 143.
Anointing in baptism, 165.
—— in confirmation, 177.
—— of the sick, 187, 188.
Anthem, 209, 234.
Anthropomorphism, 110.
Antioch, Liturgy of, 118.
Apocrypha, 49, 51.
Apollinarism, 109, 110, 111, 126.
Apostolical Constitutions, 12, 160.
Aquileian Creed, 92.
Archbishop, 221.
Arianism in the West, 102.
—— condemned in Athanasian Creed, 109.
Ascension Day, 124.
Ash-Wednesday, 133.
Augustine, Mone's extracts from, 18.
Authority given to deacons, 223, 226.
—— given to priests, 223, 226.

Banns, 183.
Baptized children, salvation of, 166, 178.
Barberini MS., 13.
Barnabas, St., Feast, 130.
Bartholomew, St., Feast, 131.
—— Collect, 144.
Basil, St., Liturgy of, 10.
Benedicite, 61.
Benediction, 67.
Benedictus, 60, 61.
Bible in Ordination, 227.
Bidding Prayer, 156.
Bishop, unreformed, 215.
—— reformed, 219, 220.
—— elected, 223.
Black-letter days, 52.
Black rubric, 154.
"Blessed it," 159.
Blessing, 160.
Breviary, 20.
Briefs, 155.

Burial Service, by recent law, 197, 223.
Burton's Primers, 22.

Calendar, history of, 55.
—— holydays, 51.
—— lessons, 50.
Candidatus, 75.
Candlemas, 132.
Candle in baptism, 165, 166.
Cantate, 60.
Canticles, 60.
Caput jejunii, 133.
Catechism, 174, 179.
Catechumen, 165, 174.
Catholic Church, 100, 101.
Centurion's servant, 189.
Ceremonies, superstitious, 37.
Certain notes, 44, 45.
Certain solemn days, 53, 230.
Chants, 207.
Chasuble, 213, 215, 216.
Chrism, 165, 177, 216.
Chrisom, 165, 199.
Christmas Day, 126.
Chrysostom, St., Liturgy of, 10, 13.
—— Prayer of, 10, 67.
Church-door services, 164, 166, 181, 182.
Church Militant, Prayer for, 17, 151.
Churching, 108.
Circumcision, Feast of, 133.
Citations, 155.
Clement of Alex., 125.
Clementine Liturgy, 12.
Clergy and People, Prayer for, 66.
Clovesho, council of, 21.
Collect, meaning of, 64.
Collects, Second and Third, 63.
Collects, reformed, 15, 38.
—— classified, 140.
—— notes on, 143.
Comes Hieronymi, 132, 145, 147.
Comfort, 234.
Commandments, in the Communion Service, 151, 162.
—— in the Catechism, 174, 175.
Commemoration, 234.
Commendatio animarum, 193.
Commendation of the dying, 188.
Commination Service, 201.
Common Prayer, 33, 36, 235.
Communicants, 148.
Communion, Order of, 1548, 26, 34, 148.
—— Book, 190.
Compline, 20, 55.
Confession, the two forms of, 59, 158.
—— offered by one of the congregation, 154.
—— of minister to choir, 57.
—— private, 152, 188, 189.
—— public, 56, 59.
Conficere, 212—215.
Confirmation, 165, 176.
Consecration Prayer, 150, 154, 159.
Conversion of St. Paul, 133.
Convocation and Scripture Lessons, 47.
Cope, 215.
Corporal Presence, 155.
Cosin's Private Devotions, 118.
Council, Lords of, 87.
Court of Parliament, 119.
"Credo in," 95.
Creed, 89.
Cross, in the unreformed offices, 150, 165, 166, 177.
—— in baptism, 166, 169.
—— in confirmation, 179.
Crucifix and the Sick, 187.
Cyprian on Confirmation, 176.
Cyril's Lectures, 17.

Dalmatic, 216.
Deacon, in the unreformed office, 212.

Deacon, in the reformed, 218, 219, 225.
Dead, prayers for, in the old Burial Service, 194.
Dead, prayers for, in the old Communion Service, 150, 194.
Deadly sin, 86.
Declaration on kneeling, 154.
Delivery, words of, 149, 153.
"Depart," 184.
Deprecations, 85.
Deus misereatur, 61.
Dominical Year, 121.
Domnum apostolicum, 85.
Doxology of Lord's Prayer, 112.
Dryden's *Veni Creator*, 222.

Easter, derivation of, 236.
Easter Even, 143, 147.
Easter, Festival of, 124.
Elements, how designated, 149, 152.
—— how provided, 161.
Ember Collects, 117, 118.
Ember, derivation of, 236.
Ember Seasons, 135, 136.
"Endeavour ourselves," 144.
Epiphany, 125.
Episcopal Churches, 217.
—— habit, 219.
—— orders, 217.
Epistles and Gospels, 47, 145.
Evangelist, Deacon an, 219.
Evensong, 55, 239.
Excommunications, 155.
Exhortation, The, 58.
Exorcism, 37, 165.
Exorcist, 211.
Extreme Unction, unreformed, 187.
—— Unction, reformed, 188.

Filioque, 88, 104.
Font, blessing of the, 166.
Fruits of the Spirit, 87.

Gelasian Sacramentary, 14.
General Thanksgiving, 118.
Gloria in excelsis, 160.
Gloria Patri, 61, 113, 115, 206.
Godparents in Confirmation, 178.
Golden Numbers, 239.
Good Friday in Greek, 124.
—— observance of, 124.
Greater Doxology, 160.
Greek Liturgies, 10, 11, 16.
Greek Testament and Ordination, 218.
Gregorian Sacramentary, 15.
Griffith, Bp., 172.
Gunning, Dr., 118.

Hampton Court Conf., 41.
Hands in the unreformed Ordination Service, 212—216.
Hermann's *Consultation*, 23, 158, 162, 166, 170, 174, 180, 182, 190.
Holy Spirit invoked in the former Consecration Prayer, 150.
Holy Saturday, 147.
Holy Week, 123, 146.
Hosannah, see Osanna.
Hours, 20.
Hypante, 132.

Immensus, 75, 108.
Immersion, 165, 166, 173.
Incarnation, Mystery of the, 86.
Infant Baptism, 164.
Innocents' Day, 130.
Institution, Words of, 151, 160.
Intercessions in the Litany, 85, 86.
—— of saints, 38, 55.
Introit, 242.
Investiture in old Ordination Service, 214—216.
Invitatory, 242.

Invocation of the Trinity, 78, 84.
—— of saints, 78, 79.
—— on the elements, 16, 151.
Irenæus on Infant Baptism, 164.

James, St., Liturgy of, 11, 18.
—— St., Festival of, 130, 133.
—— St., Collect, 144.
Jejunia Quatuor Temporum, 135.
John Bap., Festival of, 129.
John, St., Festival of, 130.
Jubilate, 61.
Jude, St., Festival of, 132, 133.
Justin, Emperor, 131.
Justin Martyr, St., cited, 3.
Justinian, Emperor, 131, 132.

Kindly fruits, 87.
Kneeling, Declaration on, 153, 154.
Kyrie, 115.

Latin required for Holy Orders, 218.
Lauds, 20, 55.
Lay Baptism, 170, 171.
Laying on of hands in confirmation, 179.
—— on of hands in ordination, 225.
Lectionary, 46—49.
—— of Jerome, 121.
Legends, 243.
Leonine Sacramentary, 14.
Leontius of Antioch, 114.
Lesser Litany, 62, 112.
Lessons, 47, 48, 243.
"Let us pray," 62.
Litany, 25, 33, 77.
Liturgy, 9.
Lord's Prayer, 112.
—— Supper, 148, 151, 161, 175.
—— Table, 151, 153, 155.
Luke, St., Feast of, 130.

Macedonius, 96.
Magistrates, 87.
Magnificat, 60, 61.
Maniple, 211, 216.
Manual, 21.
—— acts, 38, 154.
Marcellus, Creed of, 91.
Mark, St., Liturgy of, 12.
—— Festival of, 125.
Mark, St., Collect, 143.
Marriage, a Divine institution, 164.
—— civil view of, 185.
Maskell's Primer, 22.
Mass, 16, 148, 150.
Mastin *v.* Escott, 171.
Matins, 20, 55, 244.
Matrimony, 181.
Matthew, St., Festival of, 133.
Matthias, St., Festival of, 133.
Messianic Psalms, 205.
Metrical Psalms, 208.
Michael, St., Feast of, 129.
Mid Lent Sunday, 122.
Ministry of the Church of England, 227.
Minor Orders, 211.
Misereatur, 61.
Missa Catechumenorum, 19, 157.
Missal, The, 10, 19.
Mitre, 215, 216.
Morning and Evening Prayer, 55.
"Most Religious," 119.
Music in Divine service, 207.
Mystagogic Catecheses, 17.

Nocturn, 20, 55, 245.
None, 20.
Nunc Dimittis, 61.

Oath of Queen's Sovereignty, 224, 232.
Obsecrations, 85.

Occasional Prayers and Thanksgivings, 117; offices, 37.
Occursus, 132.
Offertory, 153, 154, 156, 161.
Oil, ritual use of, 165, 166, 213.
Ὁμοούσιος, 99.
Order of the Church of England, 225.
Order of the Realm, 225.
Orders, relinquishment of, 228.
Ordinary, 246.
Ordination Days, 136.
—— Seasons, 137.
—— to be public, 218.
—— Service, unreformed, 39.
—— Service, reformed, 27, 39.
Oremus, 62.
Organs, 207.
Origen on holydays, 124.
Ornaments, 57.
Osanna in excelsis, 158.
Ὅση δύναμις, 7, 8.
Ostiaries, 211.

Palm Sunday, 122, 146.
Parasceve, 124.
Parliament, Prayer for, 118.
Pastors, 118.
Pastoral Staff, 215, 216.
Paul, St., Feast of, 129, 133.
Penance, open, 202, 203.
Penitential Psalms, 206.
Perambulations, 138.
Pentecost, 124.
" Persona," 108.
Peter, St., Festival of, 129.
—— Collect, 144.
Philip and James, SS., Festival of, 133.
Pirminius, 95.
Pliny's Letter, 2.
Pollanus, 24, 56.
Pontifical, 21, 227.
Pope, prayed for, 85.
—— prayed against, 81, 85.
Prayer Book reforms, 27—29, 34—43.
—— annexed to the Act, 30.
Preface, 42, 44.
Presentation in the Temple, Feast of, 131.
—— Collect, 143.
Presbyter, ordination of, in the unreformed office, 212.
Prevent, 144, 246.
Priest by the unreformed office, 212.
Priest by the reformed office, 220, 223, 225—227.
Prime, Service of, 55.
Primer, 22.
Private absolution, 68, 71.
—— masses, 150.
Processions, 247.
Proclamations in church, 156.
Pronounce, 248.
Psalms, Proper, 49, 205.
Psalter, recitation of, 204, 206.
—— version of, 207.
—— of Vienna, 73.
Public Worship, in Scripture, 1.
—— description by Pliny, 2.
—— by Justin Martyr, 3.
Pulpit, 201, 203.
Purification of St. Mary, 131, 143.
—— women, 198—200.

Quadragesima, 248.
Quignonez, 47.
Quinquagesima, 248.

Rails, Communion, 153.
Raphael, 97, 181, 183.
Read, 248.
Readers, 211.
Reading-pew, 203.
Real and Essential Presence, 152, 153, 155.
Reasonable Soul, 108, 109.
Reccared, 103.

"Receive the Holy Ghost," 212.
Rehearse, 249.
"Renounce the devil," 168.
"Requiescant in Pace," 194.
Reserved Sacrament, 154, 191, 192.
Respond, 249.
Revision attempted in 1689, 31, 42.
Reynolds, Dr., 118.
Ring, episcopal, 215, 216.
—— in marriage, 181, 182, 184.
Rochet, 219.
Rogation Days, 138.
—— Form of Prayer, 139,
Rogations, 77.
Roman Sacramentary, 14.
Royal Family, Prayer for, 66.

Sabellianism, 109, 111.
Sacramentaries, 9, 14, 15.
Saints' Days, 51.
Salt, ritual use of, 37, 145.
"Sanctam Ecclesiam," 95.
Sarah, 181, 183, 189.
Saunderson, Dr., 210.
Savoy Conference, 41.
Say, 249.
Say or Sing, 249.
Sea, Prayers at, 210.
Sealed Books, 31.
Sentences, 58.
Separation of Services,
Septuagesima, 249.
Sermon, 156.
Sexagesima, 250.
Sext, 20.
Shortened Services,
Sick, Communion of, 191.
—— Visitation of, 186.
Simon and Jude, SS., Festival of, 132.
"Sins of the world," 88.
Sovereign, Prayer for, 65.
Special Services, *vide* Additional.
Sponsors, *vide* Godparents.
State Prayers, 63, 65.
Stephen, St., Festival of, 128.
—— Collect, 143.
Sternhold and Hopkins, 208.
Stole, 216.
Strasburg Liturgy, 24.
Subdeacons, 211, 215.
Submersion, 165, 173.
Subscription, 30.
Suffrages, 62, 85.
Supper, Lord's, 148, 151, 175.
Supplications, 86.
Sursum Corda, 158.
Symbolum, 89.
Synodals, 250.

Table, Lord's, 151, 153, 155.
Tate and Brady, 209.
Te Deum, 73.
Ter Sanctus, 16, 17, 158.
Tertullian on Holydays, 124.
—— on Infant Baptism, 164.
—— on Confirmation, 176.
—— on Sponsors, 164.
Thomas, St., 125.
Tierce, 20.
Tobias, 181, 183, 188.
Titchmarsh *v.* Chapman, 177.
Tokens of spousage, 182, 183.
Toledo, councils of, 104, 111.
Transubstantiation, 215.
Trine Immersion, 165, 166.
Trinity, the word, 108.
—— Feast of, 133.
—— Collect, Ep., Gosp., 134, 144, 147.
—— Sundays after, 121, 133.
Trisagion, 16.
Truth maintained by civil authority, 87.
Tunic, 216.
Tunicle, 218.

Veni Creator, 213.
Verses, 250.
Versicles, 61.

Vespers, 20, 55.
Vestments, 57.
Vigilius Thapsensis, 103, 104.

Wafers, 150.
Water, Sanctification of, 166, 168, 169.
Wealth, 87.
Whit Sunday, derivation of, 250.
Whit Sunday, Festival of, 124.
—— Psalms, 206.
—— Collect, 144.
Withdrawal of Communicants, 157.
"Worship" in matrimony, 184.

THEOLOGY LIBRARY
SCHOOL OF THEOLOGY
AT CLAREMONT
CALIFORNIA

Printed by Hazell, Watson, & Viney, Ld., London and Aylesbury.

440765

BX 5145 H6 1889

Hole, Charles.
A manual of the Book of Commo
its history and contents. For
studying for holy orders, and o
T. Whittaker, 1889.
xxiv, 276p. 18cm. (The Theo

1. Church of England. Book of
I. Title.

440785